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THE  
Lectures or daily Ser-  
mons, of that Reuerend Di-  
uine, D. Iohn Caluine, Pastor of the  
Church of God in Geneva, vpon the Pro-  
phet Jonas, by N. B. Student  
in Divinitie.

Whereunto is annexed an excellent  
exposition of the two last Epistles of S. John,  
done in Latin by that worthy do-  
ctor, August. Marlorate, and engli-  
shed by the same N.B.

*Math. 12. 39.*  
In euill and adulterous generation, seeketh a  
signe, but no signe shall be giuen vnto it, saue that  
signe of the Prophet Jonas.



Imprinted at London for  
Edward White, dwellyng at  
the little North dore of Poules,  
at the signe of the Gunne.

1578.

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To the right honorable Sir Fraunces Walsingham knight, chiefe Secretary to the Queenes moste excellent Maiestie, and of her Highnesse most Honorable priuie Counsell: And to the right Worlshippful Sir John Broket, of Broket Hall, and Sir Henrie Cocke, Knightes, N. B. Minister of the vword of God in the towne of Kidbowne, wylsheth grace and peace from God the father, through Iesus Chirst.



HE first view of this small booke may moue you right honorable Sir, to deeme the same of small price if you measure (as the common sorte of men do) the inward excellency by the outward appearaunce. Which thing I confesse, at the first did some thing stay me from either the publishing or the exhibiting therof vnto anye manne: much lesse durst I presume to present the same vnto the sight of anye honorable personage. But when I more deeplye considered the wisedome of godly men in our age, which iudge not the conscience all together by the coate, nor the booke by the bynding, I then endeuored without casting any moe doubtes, to make that coimmon to others, which first I priuately red for mine owne commoditie. And truly if there be any thing that first moued me thereto, the ignoraunce together with the vanitie of many of our own people was one, who being vterly vnskilfull of God and godlines, do yet apply their myndes to the vaine delights of this flattering world, quite forget-

A.ij.

ting

# *The Epistle Dedicatorie.*

ting both the iustice of God which daily hangeth ouer them, and death which continually followeth and sodainly striketh them, yea, and eternall destruction which gapeth wide for them, and hopeth in the ende to swallow them. It grieued me to see what baites are layd for them by the world, death, and hell, (as pride of lyfe, and contempt of gods worde) of purpose to entangle both their soules and bodies. As touching pride of life, I nede not speake much thereof, it is to manifest.

*Esa.1.*

*Mich.3.*

*Rom.8.*

*Amos.8.*

*Mat.4.*

What man feeth it not? who is he almost that is not infected with it? what nation is voyde of it? doe not heauen and earth and all creatures grone and grieue at it? do not all good men bewayle it, preachers crye out of it, and God redy to punish it? yes verily. As for contempt of gods word, is it not in most places found. Are not the ministers contemned, their preachings discredited, and their ministery skorned by papists and Rufians, and olde cutters, called lusty and tall fellowes, who can sweare out a matter at a pinch, and blasphem the sacred name of God most horriblie? Are not prophanie Comedies and tragedies (most of them beyng monstrous lies) with great pompe celebrated, when the holy worde of God the foode of our soules (being preached) ought with reuerence to be heard? it is certainly true. We haue right honorable in many places the tables and tennis in steede of the Testament, the cardes in steede of the Catechisme, the boules in steede of the Bible: yea and that more is, men think they haue made a very good change. We see some men bestowe their time in writing, some in printing, and mo men in reading

## *The Epistle Dedicatorye.*

reading of vyle & blasphemous, or at leſt of prophane & friuolous bookeſ, ſuch as are that infamous legēd of K. Arthur (which with shame inough I heare to be new-ly imprinted) with the horrible a&tes of thofe whoremasters, Launcelot du Lake, Triftrām de Liones, Gareth of Orkney, Merlin, the lady of the Lake, with the vyle and ſtinking ſtory of the Sangreal, of king Peleus, &c. ſome agayn ſtudy the liues of Huon of Burdeaux, and king Oberon, the king of the Fairies, of Valentine and Orfon, and the lady Cleremond, with the Iuggler Paccolet and king Trumpert, and the giant Ferragus: and the liues of the fourre ſonnes of Aymon, with the worthy a&tes of Oliuer and Rouland, Guichard and Richard: ſome are expert in Beuis of Hampton that notable man, with the death of Boniface, Arundel and Trunchifife: ſome in the court of Venus, ſome in the Ieftes of Skoggen the kinges dizzard: ſome in the ſub-tleties of Howleglaſ, and Garagantua: ſome agayne (and to many) in the pestilent pollicies of that Ma- hound Matchiauile: in the puddle of pleasure, and Fo- liſt of histories, and ſuch like, which doe maniſtely ſhew that gods word is either shamefully neglected, or deſpitefully condemned. For if any good booke be written, it lieth in the printers handes, ſmally regarded, ſeldome enquired after: ſo that the printer is scarce paieſ for the paper that goeth to the booke. And this ma- keth many printers which ſeeketh after gaynes, to take in hande rather thofe thinges that are profitable to the purſe (though thei be ridiculous) & ſo ſatisfie mens hu- mors, then to printe without profitte thofe bookeſ that

## *The Epistle Dedicatorye.*

be godly: which being once printed, serue for nothing els but for waste paper, acceptable to very few. It could not therefore but grieue me, to see those enemies of mankinde, the World, Death, and Hell, so preuaile by their flattering illusions, that they haue drawen after them the most parte of the people at this day, yea and sought in time past, euer in my yongest yeres, to haue taken me in thiose their nettes together for company.

*Ephes.6.* Whereupon, I determined amongst others, to geue them one blow more with the sword of the spirit, the word of God, according to my duty, calling, & professi on, and to ring the Alarum bell together, with al godly preachers, vnto our sleepie country men, aduertising them of the approching of our deadly foes long agoe descried by the sermons and writings of the Martirs. Once before this time I attempted by mine own booke lately published, to abandone the securitie of this our nation: the Lord graunt that it hath any thing awaked them. But now the second tyme I haue caused that *Divine Doctor of the Church, John Caluine,* the Lordes vigilant watchman, euen in our owne tongue to sound the trumpe, if by this meanes eyther he or I may geue them warning before their fall, to eschew these baytes of wily Sathan, who knoweth whether the Lorde by this meanes wil open the eyes of some men to see their owne sinnes and to be sory for the same? But if they be neuer the better, but rather the blynder, my conscience is discharged, and these few lines shalbe vnto their con sciences a witnesse, that they are from henceforth with out excuse before the throne of God: And I feare there will

# The Epistle Dedicatorye.

will bee denounced agaynst them the iudgementes of God, that it shall be more easie for the land of *Cathay* The things that may in this booke be at the last day, then for them. For in this discourse they founde. might see:

1 First, the sinnes of Niniueh, and in it their own sinnes.

2 Againe, the mercy of God in sending *Jonas* vnto the *Niniuites*, being haynous offenders, and thereby see that the Lord is also mercifull vnto themselues, that he warneth them of their fall by his preachers.

3 Then the disobedience of *Jonas* and his punishment, To wher end God punishest his children and thereby may they see a liuely image of the fall of Gods children vnto sinne, and Gods iustice euen vp-  
on his seruautes, to the ende to reclaime them, and not to condemne them.

4 Also they might see here the working of gods spirite in *Jonas*, being in the bottom of the sea, and his deliuer-  
ry, and thereby might they learne, that God by puni-  
shing his seruantes, maketh them more strong, and tri-  
eth their faith, and when they cry vnto him, he deliue-  
reth them out of all their troubles.

5 And so agayne might they see how feuerely *Jonas* preached vnto the *Niniuites*, (hauing no commission to entreat of Gods mercy vnto them) and yet that kind of preaching wrought in them repentaunce, beyng the very ende why God sent *Jonas* vnto them (although *Jonas* considered it not) and also gods mercy in pardoning their sinnes. And by this might they learne, that though God speake angerly vnto vs, yet he neuer spea-  
keth so, but for our profit, and will surely pardon our iniquities, if we from the hart repent vs of the same.

A.iiij.

Lastly,

## The Epistle Dedicatorye.

Lastly they might seehow Ionas beyng once for-  
uen, yet eftsoone offended more grieuously, yea, and  
murmured agaynst God, and yet God vanquished him  
with reason, and of his great mercy forgaue him also  
that his sinne. And by this might they learn how fraile  
the children of God are, if they be not still gouerned  
by gods spirite, and how mercifull God is vnto those  
that be his, with many other things most necessary for  
all men. If they therefore neglect or contemne these  
things, let them know that they neglect the very w<sup>rd</sup>  
of the lord and their saluation, and so purchase to them  
selues eternall death. The lord therefore for his mercy  
sake, heale their blinde eyes, and helpe their vnbeliefe.  
Now right honorable, if I be asked what moued me  
to dedicate these my labours vnto you: I must needes  
answer that the sweete and comfortable matter therein  
conteyned, (whereof I know your honour will be a  
willing partaker) and the good liking that you haue  
had alwayse of M. Caluines workes, together with  
my duetifull remembraunce of your honours friend-  
ship to me sometyme shewed, would haue forced me  
(if I had bene of my selfe vnwilling) humbly to haue  
submitted this worke vnto your honourable tuition  
(being the Lectures of M. Caluine most nere his ser-  
mons) vpon the prophet Ionas, by me now (at the ear-  
nest suite offsome of my dere friendes) turned into our  
English tonge. The gift I confesse is but small, but I de-  
sire your honour to accept it in good part, as the gift of  
him that remaineth still (notwithstanding this) bound  
vnto you. And as touching you, right worshipfull  
knighthes

## The Epistle Dedicatore.

knights and Christian gentlemen, many causes there be, why you also shoulde be partakers of these fruitefull sermons or lectures. The one is to the ende that sith the moste parte of you haue hearde my lectures or readinge vppon Iosua, Daniell, Ionas and Malachie you might also by readinge this booke, call to remembraunce, to youre comfortes, some of the thinges which then you hearde at my mouthe. A nother cause is, that excellent doctrine of the prophet Ionas not vntreighte for your callinges: and agayne the great studie which you haue to further and promoot the glory of god: And further your manifoulde frinshipes vnto me declared at sundry times, as wel in defending the trueth by me vttered, &c in studiyng to benifit me both in your wordes and deedes, as also your daylie desires to doe me good, as wel openly to me protested as secretly intended, I omitte now other causes contentinge my selfe with these fewe, which certainelie ought to binde any Christian that knoweth you, and is like case bound vnto you as am I, (and againe is of abilitie) to dedicate his laboures vnto you alone: which thoughte I haue not donne, yet am I parswaded that you will (according to your good natures) take the matter well, as it was by me mente, to this ende, that sith you are ioyned together in this worke with a man of honor (whom I know both you loue & honor in the Lord) you wil also ioyne together with him in folowing the gospel, and defending the saime, at al times when it shal haue neede, & also make accounte of me to be alwayes redie, when the Lorde shall geue me occasion, to testifie

*The Epistle Dedicatorye.*

Signe itt althumilitie and bengreene of your worship  
full goodwilles, vnto me shewyd, as wel as other of  
my wukers, as in thiso. Thus therefore Right hono-  
rable and worshipfull, for this time I ende, making my  
priects vnto God for you, that as he hath by his prou-  
idence caused your names by me his seruant to be men-  
tioned in the preface to this one booke, so he will also  
vouchsafe, to linke you all together in perfect frindship  
the bonde of perfeciton, and increase his graces in you,  
mantaine your estates and blisse, your callinges,  
houlde vp your houses and aduance your seates in this  
Israel of god, to the benifit of the church, to the ioye  
of the Queenes most excellente maiestie, (whom god  
longe contineue) amongst vs, to the terror of the  
wicked, and the encoraging of the godlie, and fihally  
to your owne eternall comfortes Amen. From my  
house in Ridborn this 22. of Ianuarie. 1577. I. B. 1. 1. 1. 1.

Your Honors and Worships  
most humble in the Lorde  
Christ. *Nath. Baxterus.*

1505. A booke of  
Baxters complaint, with an admo-

tion to the Reader. of al that is written in  
all the stroyes of the world, and the  
writings of al men, and yea of the angels, both good and

**D**o see the Dowe of Architas, being all of woodde to stie,  
**L**o heare Albertus brazen head to speake effectuallie!  
**D**o view th'egiptian Arnuphus, with wings the clouds to pierce  
**D**o see a Rocke fall from the Sunne, as Phaie doth rehearse,  
**D**o see a deadly Coyps, by maine caste out of griesly graue, as wel as out.  
**D**o see these things or lyke to these, howe many shoulde we haue,  
In th'onging troupes of each estate, with winged late to halfe,  
In pompos pride on earthly sightes, their golden tynes to wasse?  
What yonthful dame, what man, what chyld, doth sticke y' path to fread?  
Which unto pleasures flattering sightes, the ready way doth lead?  
But to thy sacred Shrine to stie, O loue celestial king,  
What slouthful steps, what lingering haste, what lazy waltering wing  
What drousie sleepe doth close the eyes of men of each degré,  
What long delates these dayes are made, when men shoulde com to thée?  
What farmes are bought & must be sene, what wiues are maried eke,  
What lets almost in al men are, when they thy grace shoulde sake?  
O soueraigne God, thou knowest how men in earthly things dyd toyle,  
To finde out Artes and handycrafes, with paine in euery soyle.  
For Menno he first Letters founde, among Th' Egyprians,  
And Rhadamanthus dyd the lyke among Th' Assyrians.  
And Letters for the Romanes, first Nicostrata dyd finde,  
And Phœnices the lyke for Greces syrst founde by studious minde:  
And Grammer first that royal arte, by learned Crate was showne,  
Eke Poetrie by Homer first, and Hesiod were knowune:  
And Zenophon that worthy wight first wrote an Hystorie,  
And Rhetorike that glyttering Dame, was founde by Mercurie:  
Pea gladsome Musicks soueraigne founde, that Hebrew Iubal brought,  
And treasures of Philosophie, were first by Vulcan sought.  
Eke Atlas and Prometheus first founde Astrologie,  
In Phisicke eke Apollo shyne, and Esculap in Surgerie:  
Thus ganne the worlde, though for a tyne as in a noueltie,  
The troublous gulses of artes and skylles, to luke with ardencie.

# To the Reader.

So that Pythagoras and Democritus, these iourneyes twke in hande,  
From Greece to sayle to Egyp and to Persea , and Calde Lande:  
To knowe some worthy strataugem, to searche the secrete skyll,  
Of learned artes, whereof they had their long desired syll:  
Th' Athenians they first planted Trees, the Phrigians Chariots made,  
Aristeus, Dyle and Homy founde, Phænicians Crosbowe trade,  
The Samian Theodor first founde keyes, and Iason Shyps to sayle,  
By Erichthonius Syluer first was founde for mans auayle;  
And Golde was founde by Cadmus first, and Copper, Leade, and Brass,  
By learned wytte of Cinira(loe) first inuented was,  
Pea Danaus first digged Welles, and Bacchus founde out Wine ,  
And Cozne first Ceres sought to sowe, to stop the hungerie pine.  
With painefull toyle thus men founde out , these thinges Terrestriall,  
But ignorance dyd blinde their eyes, in thinges Celestiall.  
For we do see,

Diagoras and Theodor denied God to bee:  
The Sunne and Moone, and Starres, were Gods as iudged Alcine,  
Parmenides thought God to be a cycke all of lyght,  
Calde Stephanen, Cleanthes thought God was an ayrie spright,  
Crisippus termeth God to be Diuine Necesitie,  
And Aristotle calleth God Mental Diuinitie.  
And as they er'de concerning God in definition,  
So erred they as touching God in constitution.  
For loe:

When mostall men dyd once offend, by originall corruption ,  
They thought by Sacrifice to Diuels to get remission:  
Unto Mineru an Owle they gaue, an Hart vnto Dian,  
A Hewe to Ceres offered they, to Venus eke a Swan.  
The wakefull Cocke they sacrificde to Esculapius,  
To Fannus Goates, to Neptune Bulles, the Asse to Priapus.  
To Mars the Pye they sacrificde , the Phænix to the Sunne,  
To Iuno, Pluto, Pallas, and to others lyke was donne.  
And hoped by their sacrifice, the direfull furious rage,  
Of Gods coneeypude against their sinne, to mitigate and swage.  
No God, no Christe, no death of Christ for mans redemption,  
No wayes but such knewe they, to purge their byle corruption:

# To the Reader.

In sacred stinke of dreadfull death, all plunged in myserie,  
In gulse of hell, in moynesfull plaint, in pinching penurie:  
D wofull wights therefore they dwell, with stendes in dampned state,  
With wayling teares and gnashing teeth, to moyne their rusfull fate.  
D mortall wights in these our dayes, that reade this rusticke verse,  
With dilligence attende vnto, the wordes which I rehearse. -

Consider well,  
That learning wanted not in them, if thereby they might knowe,  
Whence mercy grace and pardon for offences all did flowe,  
But mighty loue had closde their minds & would not graut them grace,  
With penitence to bewe themselues and see their sinfull case.  
And so with fixed myndes hould fast our Christ th' appointed meane,  
Who by his preciouse death hath made repentaunt sinners cleane;  
Againe behould your ioyfull tyme how Christ to you is showne,  
Who vnto the Philosophers was vtterly vnkownne.  
For if he had bene knowne to them: syth they such labour toke,  
With paynesfull toyle to traunayle farre to reade eache humaine booke,  
Whiche treated of Philosophic and mozell vertues taught:  
And framde their lyues accordingly, would they haue set at naught.  
That preciouse geme and Jewell Ritche of lyfe celestiall:  
They woulde haue made it certaintely their ioye continual.  
They would haue toke it thankefully: yet we contemne the same,  
And spende our time in tryfing toyes, to our perpetuall shame:  
We do delight in Matcheuile his cruell pollicie,  
And reade the booke of Arthurs knights being full of Papistrye.  
And Guy of Warwicke, Scoggins gests, and Gargantua,  
The court of Venus, Howleglasse, Legenda Aurea:  
And whatsoever booke comth forth of lyes or fales prophane,  
(Pea though it teache mere blasphemy the name of God to staine)  
By mortall mans inuention, if it once printed be,  
The same moste men of eache estate desirouse are to see:  
D: this they lyke, they prayse his witte that first this fable framde,  
They lyke his style, commende his vaine, A Poet he is namde,  
They paynte his prayse in siluered leale, eache man his booke will boye,  
They saye: Loe here a famous worke crownde with eternitye,

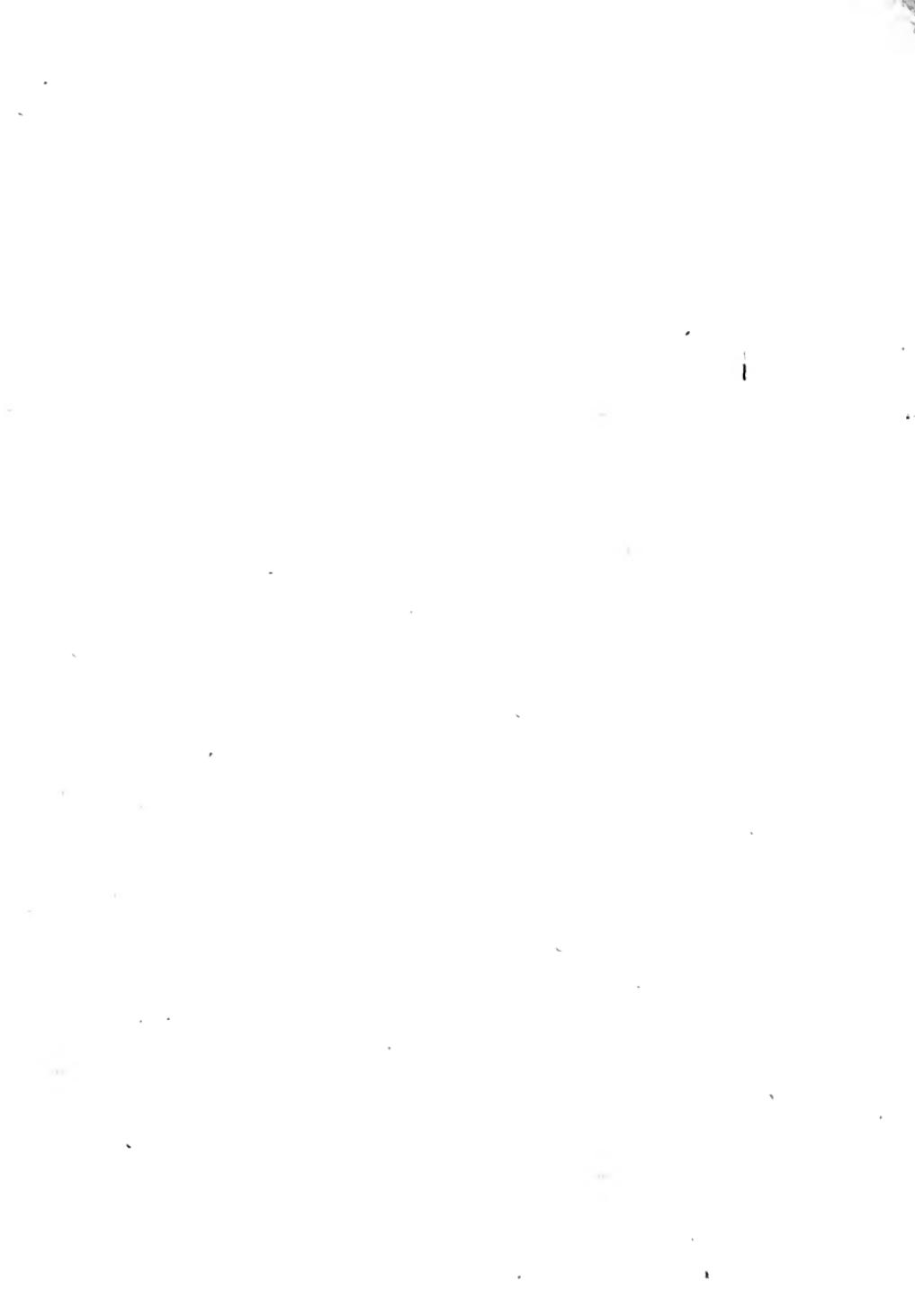
# To the Reader.

But if to wryte some sacred booke some one man bends his quyll,  
Tushe (sayth the world) we here eache daye in Church of this our fill  
We care not for these seriose wōkes, ha'ye any historie, or thōſe  
New merie bookes, pleasaunt conceyts, or any Poetrie.  
Wel, wel God graunt vs eyes to ſee what booke is best to reade,  
That we to perpetuity the ready way may treda.  
Leue of to craue the ſight of bookes which leade to vanitie,  
Hēke how to bring your ſinful ſoules to immortallity:  
This, Calum ſheweth in Ionas here tranſlated for your ſake,  
It is but ſmall: the ſooner then to reade it vndertake.

# FINIS.

*Marsilius.*

Beate viuere est verum intelligere, consultare bene, velle bonum,  
agere bona.





# Doctor John Caluine vpon the Prophet Jonas.

*The prayer that Maistr Caluine vsed at the  
beginning of his Lectures.*

¶ The Lorde graunt vnto vs to be occupied in the  
Mysteries of his heauenlie wisedome, with true  
increase of Religion vnto his glorie, and our edi-  
fying. Amen.



*Hat tyme Ionas exerci-*  
sed the office of a teacher, maye af-  
ter a sorte be gathered out of the  
14. Chapter of the seconde Booke of  
the Kings. For certaine it is that  
this was hee , whome the holye  
scripture in that place doth name:  
because expreslie hee is called the  
sonne of Amitai . For ther it is  
sayd that Ieroboam the sonne of Iosas enlarged the boundes of  
the kingdome, from the entrance into Hemath, vnto þ Sea of  
the wildernesse, according to the worde of Ionas the seruaunt  
of God , the sonne of Amitai , which was boorne in Geth.  
It foloweth therefore, that then or a lytle before, this Ionas  
propheted . And certaine it is , that not onely was he sent  
vnto the Nineuities , but among the people of Israel also he  
helde the rōme of a Prophete or Teacher . And the same  
thing whiche I saye, seemeth he to graunt at the beginning of  
this Booke , cuen that he was an ordinarie Prophete in Is-  
rael,because he beginneth with a Coniunction copulatiue &c.  
saying: And the worde of the Lorde came to Ionas. So also  
sometyme speakesthe holie Gholste : But I do not doubt  
C. f. but

# D. John Caluine

but Ionas signifieth that he was called from his accustomed office, and a new prophecie enioyned him. viz: that he might denounce vnto the Nineuities their destruction euuen at hande, as hereafter we shall perceyue. Nowe therefore it is to be holden that Ionas caught among the Israelites, and this to be commaunded him by the Lorde, that he shoulde goe downe to the Nineuities. But of this commaundement in due order we shall see more: it is sufficient to holde this that he was not at that onely time created a Prophecie, when he was appoyneted a Teacher to the Nineuities. But that he was then sent to the Nineuities, when as long tyme he had bestowed his la-bour in the service of God and his Churche. This booke is partlie Historicall, and partlie instructiue, or didascalycall. For he declareth what came to passe vnto him after that he woulde flye from the calling of God: and afterwarde also what was the effect or ende of his Prophecie: and all this is one parte. But in the meane tyme he sheweth what kinde of doctrine he was commaunded to deliuer, or carie to the Nineuities: In the ende he wryteth a song of thanksgewing. Therefore this later parte containeth the doctrine, and is not a simple narration onely. Nowe I come to the wordes.

## Chap. I.

*The text.* ¶ And the worde of the Lorde came to Ionas the sonne of Amittai, saying: Aryse, goe to Nineueh to that great Citie, and crye against it, because the wickednesse of them is come vp before my face.

*Caluin.* ¶ Ionas stameth here (as I haue touched already) couerly to note that he was before this tyme called to the office of teaching: for that soyle he speakest, as if he compiled this Historie together with his ordinarie function. The worde of God therefore beganne not onely to come to Ionas when

when he was sent to Nineueh, but when he was an ordina-  
rie Prophet, the Lord woulde also transferre his labour to  
other Nations. But that he was set vnto Nineueh: it might  
be that the Lord, werie of the obstinacie of his owne people,  
woulde shewe an example of godlie docilitie, in a prophane  
and incircumcised Nation, whereby he might make the Is-  
raelites the more inexcusable. They outwardlie gaue ho-  
nor to true pietie: they boasted that they were a holy people.  
Circumcision was vnto them a token and pledge of the co-  
uenant of God: yet despised they all the Prophete, that  
teaching with them might be vnprofitable. It is therfore  
probable, that the Prophete was taken awaye from them,  
that the Nineuities with their example might augment the  
crime of the people of Israel, so that in thre dayes they  
were conuerted vnto God, after that Ionas preached there.  
But with the Israelites and their Gentiles, nothing long  
tyme he profited, when as yet sufficientlie was his autho-  
ritie established, and that vnto their profite as we haue sayd  
of late. For Ionas prophecied that the kingdome of Israel  
as yet shoulde continue: although they were worthy to pe-  
rishe, the Lord yet performed that which he had spoken by  
the mouth of his seruaunt. They ought therfore to haue  
embraced his doctrine, not onely because it was of God, but  
also because the Lord woulde haue it to be amiable vnto  
them. And I truelie doo not doubt but that the ingrati-  
tude of the people by this meanes was increased, seeing that  
the Nineuities repented at the voyce of Ionas, and that in shor-  
tyme: but the Israelites alwayes continued hardened in  
their stubbornesse. And therfore certaine men moxe sub-  
tilly then wyselie, do expounde this place of Math. 12. This  
peruerse generation seeketh a signe, and there shall no sygne  
be geuen vnto it, but the signe of the Prophete Ionas: thus  
they saye, that the Gospel shoulde be transported vnto the  
Gentiles, euen as Ionas was ledde awaye from his owne  
Nation, and geuen a Teacher vnto sozaine and prophane

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Nations. And vnder that they wyll haue to lye hidden the calling of the Gentiles many yeres to come : as if Christe sayde that he woulde after come to the Gentiles , when he had pronounced the desperate wickednesse of his elected people. But because Christe plainelie applyeth the simylitude : it is not our parte this way or that way , to drawe his wordes : And he restraineth the figure to this one sence, that is: euен as Ionas , was thre dayes in the bellye of the Whale : so must hee be thre dayes in the bowels of the earth , as if he shoulde saye, that in this he wyll be lyke vnto Ionas, because he shalbe a reuined Prophete . And this thing sayde Jesus aduisedlie , because he perceyued both him selfe to be contempned of the Jewes , and his labour vnto them to be unprofitable. Seing that at this time nowe you geue no eare vnto me , neither get I among you any estimation , hereafter wyll I be a newe Prophete, that is: after the resurrection, so then wyl I beginne to speake more effectuallie, aswell with the Jewes , as with the Gentyles , euен as Ionas converted Nineuch, when he was returned to lyfe. This is therefore the plaine meaning of this place : Therefore was not Ionas a figure of Christ for that he was sent away vnto the Gentiles, but because after thre dayes he was reuived , when he was in a maner a dead man. Whatsoeuer it be we see that Ionas is appointed a Teacher to the Nineuits, after that somewhatlie he had exercised the office of a Prophete among the people of Israel . They which saye that then was made a shewe of the calling of the Gentiles, yet to come, they bring some thing plausible , or to be borne with: but they seeme not to use sounde reason, for this was an extraordinarie thinge . Therefore neit as yet did God manifestly shewe , what thing hee woulde do by the coming of Christe: Euen as when Naaman the Syrian was converted vnto the faith, and a fewe others, God then altered nothing in the accustomed order . For alwayes there was a speciall calling of the generation of Abraham , and alwayes

alwayes Religion was shut vp within his auncient boundes: *psal. 147.*  
and alwayes this was certaine that God dealt not so with *ver. 20.*  
other Nations, as with the Jewes, because he reuealed not  
vnto them his iudgements. God therefore vntyll the com-  
ming of Christe would haue the adoption of the generation  
of Abraham continuall sygne and sure, so that the Jewes  
might excell, aboue all other people, and might differ in this  
fre<sup>e</sup> priuledge or prerogative, that they might be a people  
holie and elect. But the Autho<sup>r</sup>s contrarie opinion, doo  
saye, that the Nineu<sup>t</sup>s were turned vnto the Lor<sup>d</sup>e with-  
out cyrcumcision: that is true, but I knowe not whether  
their conuersion were true and right, of the which mention  
shal be made hereafter: and then of that matter I wyl, God-  
willing, mo<sup>r</sup>e at large entreate. But this seemeth rather  
probable, that the Nineu<sup>t</sup>s were so touched with the re-  
bukes and threatninges of the Prophete, that humbly they  
besought God to auerte his indignation. God then once  
forgave them: what after came to passe it euidently appea-  
reth not. Truly, it is not lykelie that all the whole Citie  
was conuerted vnto God. For immediatlie after, that Citie  
was verie hurtful, as wel to the Israelites, as to the Jewes,  
and with continual destructions, was the Church of God  
afflicted by the Nineu<sup>t</sup>s: and seeing it is so certaintely, it  
wanteth all likelyhood or coulour of trueth, that they truelie  
repented from the harte. But the full discourse of this mat-  
ter I leaue to another place.

Let vs goe so farwarde nowe in the ferre. *Arise, goe to Ni-*  
*neueh into that great Citie.* Nineueh is called a great Citie,  
and not vnworthily, which was, as prophane wryters te-  
llie, in compasse about, 400 furlongs, and we shall see that  
Ionas walked thare whole dayes through the streets of the  
Citie, whereby it folowesh that it was a most spatiouse Ci-  
tie: and so it is agrad vpon with all wryters. Prophane  
wryters call it Ninus, and saye that this name was gauen  
it by the founder thereof, because Ninus the sonne of Betus  
C. iij. brylded

buylded it. What more fikelijke iudge they, which thinke it to be an Hebrew name. Then those thinges whiche Herodotus and Diodorus, and the lyke doo wryte, aswell of originall of the Citie, as of the whole progresse of the kingdom; are certaintely sayned; and those fables may with small labour be refelled by the testimonies of the sacred scripture. And yet was this set forth by the generall consent of all men, that Nineueh was an ample and well defenced Citie. Babylon was after buylded by Semiramis, which was the wyse of Betus: Shee after the death of hir husbande, woulde declare that Shee also dyd excell in corage and industrie, and that Shee was not of a womans disposition.

But asmuch as concerneth the buylder of Nineueh, it is certaine that Citie was first buylded by Assur: I know not whether it were augmented by Ninus. I leauie this therefore in the playne fielde, because I wyl not contende about a doubtfull matter, but certaine it is the fyre beginner of this Citie by the testimony of Moyses was Assur. Asmuch as toucheth the greatnessse of the Citie: although prophane wryters had never spoken wrode therof, yet this testimony of Ionas ought to satisfie vs. But when he is commaunded to aryse and goe to Nineueh: the Lorde geueth nowe some hope of profite, even as also effectuonslie he wrought by the hande of his seruaunt Nahum: when he remayned at home, he propheciec against Nineueh: but by another advise, and to another ende. For because the people then were myserable afflictid, and sawe the Empyre or Monarchie to forishe in Assyria, they might haue dispayred, had they not bene comforted. Nahum therefore sheweth that God wyl be Judge against the Nineuits: and although for a tyme he doo nourishe them and comfort them: yet the horriblie vengeance of the which he preached, he declared to be euuen readie to fall vpon them. Nahum therefore was not geuen as a Teacher to the Nineuits, but onely a foreshewer of Gods vengeance to fall vpon them: that the Jewes by this comfort

Gene. 10.  
vers. 14.

soþt might forfifie their sayth ; When they perceyued that the Lorde had not alto gether rejected them , but that hee once woulde reuenge their iniurie. The care of Ionas was other wise. For he was sent into þ very Citie, that hee might moue the Nineuïtes to repentaunce . Now, wheras the Lorde spakþ plainly of the greatnesse of the Citie, by this meanes hee woulde arme his seruaint with constancie, least hee might be terrifyed with the gorgeouſneſſe, ritches, and force of that Citie.

For we know howe harde a thing it is to vnder take great and waighty charges, cheſely when we perceiue our ſelues deſtitute of Abilitie : If we haue to doe with many and mighty aduersaries, we are not onely diſcouraged but even our very ſpirits ſayle vs . Therefore least the greatnesse of Nineuē might ſtryke a terror into Ionas , hee in good time heere made redy and armed with conſtançy heare ſaith God : Go therefore to Nineuē, neyther let the strength of that Monarchie ſtay thee, from fulfilling my commaundement , that is : that thou ſhoulde the Nineuïtes their wickedneſſe, and denounce vnto them their vtter diſtruction except they repente. Now therefore we know to what ende it was called Nineuē that great Citie: neither yet for any other cauſe ought this to be ſpoken to Ionas. For I doubt not but at that time the Israelites vnderſtoode that the Citie was ſpatiouſe, and also that it was endued with ſtrength, and a great multitude of men. But the Lorde woulde ſet before his ſeruants eyes the thing that might ſtay him from doing his dutye. God therefore (ſaith God) into that great Citie : In fine, God woulde by this maner trye the minde of Ionas, whether hee preferred his commaundement, before all the impediments of this worlde . And this is a true triall of our obediencie: when as we ſimplye obaye God, howſoever diuers impedi- ments do ſetle them ſelues againſte vs and do ſtoppe vs, and no waye to eſcape do appear, but yet with shut eyes as it were we folloue on whether God ſendeth vs, and do not

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not dispayre that he wyl gene vs strengthe : and that he will reach forth his hand as often as neede shal requyre to the overcomming of all difficulties, the Lord would therfore thus deals with Ionas, as if he should say, Caste in thy minde who I am, and be content with mine authoritie. For if any thing hinder thee , I haue remedies alwayes ready in my hand. Onely yelde thy selfe into my power, and execute the thyng which I commaunde the: this is the same. Therefore as ofte as God requyret any thing of vs, and yet we thinke eyther the thing to be impossyble or barde to be accomlyshed that the lawe of duty doth requyre , let this come into our mindes that nothing is in the wrold, whiche ought not to yelde to the commaundement of God: it shall then come to passe, that wee shall gather our spirites , and take corage to vs, neyther shal any thing reuoke vs from our office, and our right course , althoughe the whole wrold shold resist God. It followeth: Crie against it , for the wickednesse of them is come vp before mee. Crye sayth he, against it . This was an lothesome charge, immediatly at the beginningsto exclaime. For we knowe that men in their power are puffed vp with pride . And seeing at that time there was one onely Monarchie in the wrold , whose cheeke seate was Ninevah, scarce with patient eares coulde any teacher bee admitted with them, although he were in some fauour and beutified with some exellency or bad gotten some fame , and would also byng vnto them pleasaunt tidings . But Ionas was a for rainer, a man of base degree: without authority : and beside that, euen at the first he denounceth destruction to the Ninevites, he cryeth against them , he chideth them, he rageth a gainst them and threatneth them:and what of al this: For sooth we see then howe barde was this commaundement , which God commaundeth his Prophet to crye against the Ninevites . Moreouer there is: For their wickednesse is come vp before mee . God by this parcell confirmeth his seruaunt Ionas:as if he sayde. There is no reason,that as a mortall man thou

thou shouldest brable with them: but I do appoint thee my messenger, that thou mayst cyfe them before my thron. And this ought to haue bene of great force to haue anima-  
ted Ionas, euen soz that he deal not with the Nineuits as a man, but as the messenger of God. And this also might bende their hartes, that they might vnderstande, although no mortall man coulde punishe their wickednesse, yet that they coulde not escape the vengeaunce of God. This there-  
fore is the reason, why the Lorde pronounceth him selfe to be the Judge of Nineuch. And also it admonisheth: that al-  
though the Nineuits do flatter them selues, and do beare nowe the plause and glorie of the whole world, by reason of their power: all this notwithstanding to be of no moment  
or force, because in the meane tyme their sinne and wicked-  
nesse ascended into the heauens. Therefore when we are rebuked, there is no reason, why we shoulde turne our eyes vnto men hyther or thether: but immediatlie we ought to offer our selues to be cramined of God: yea, we our selues ought to make of our selues a voluntarye examination, which thing God of vs requireth. So shall it come to passe, that we nourishe not our sinnes with wicked flatteries, as the Hippocrates alwayes looke about on the ryght and leste syde, and never lyft vp their senses into Heauen. Let vs goe forwarde.

**¶** And Ionas rose vp to flie, that he might flee, to Thar- *The text.*  
sis from the face of the Lord; and he came downe to *Vers. 3.*  
Iapho, and he found a Shippe which passed ouer to Tharsis, and he payde the hyre, that is, the fare the price of the carriage, and he went downe into it that he might goe with them, that is, with the mar-chaunts or shypmen, into Tharsis from the ficht of the Lorde.

**N**owe declareth Ionas that he sought larking holes, that he might conueigh him selfe from the obedience of God: *Calmine.*  
not

God Com-  
maundeth  
things con-  
trarie to our  
reason, but  
he knoweth  
before to  
what ende.

his calling. Wherefore aswell distrust, as feare of the flesh, dyd delay or stay Ionas: and that noueltie or straungenesse, might cuen as I haue sayde already, moue him, that he had rather as it were enter the graue, then to vndertake that office, which in a manner was boyde of all reason. For to what ende are the Prophetes sent, but that they might pro-  
trarie somwhat by their labour, and might reape some fruite: but Ionas hoped for no such thing. Moreouer, to the Pro-  
phetes is geuen some authozitie, or at the least some lyber-  
tie to teache. But Ionas thought that al wayes to enter  
were shut from him. And further, Ionas thought that this  
was contrarie to the couenant of the Lord. For he had  
chosen one only people to him selfe: and nowe Ionas thought  
that he was as it were tyed to one stake, when he was or-  
dayned a Teacher in his owne countrey. He coulde not  
therfore be taken thence to another place, but he felte in him  
selfe great resistaunce. I therefore thinke that Ionas obeyed  
not the commaundement of God, partlie because the weak-  
nesse of the flesh, partlie the straungenesse of the case: thirde-  
lie, his dispayre of fruite or successe of his doctrine were an  
hinderance vnto him. But nowe there is no doubte,  
but that he sinned or offended greuously. For the chiefe  
rule of all our actions is: to folowe God, calling vs vnto him:  
though any man excell in princely vertues, yet vanishing  
shooke shall all his vertues bee, which shyne before the eyes  
of men, vntille his intent be to obey God. The calling of  
God therefore as I haue sayde, holdeth the principalitie in  
the gouerning of mans lyfe, and except we laye that foun-  
dation, we do euē lyke as if any man woylde buylde a  
house in the ayre. Confused therefore shalbe the whole or-  
der of our lyfe, vntille God helpe and governe vs, and as  
his workmanshyp to sustaine vs. Therefore when as Ionas  
ouerturned the chiefe & certaine foundation of god lyuing,  
what could remaine? There is no reason therfore why we  
should extenuate his fault, because he coulde not sinne more  
heynously

deynously, then when he left God him selfe, euen because he  
 submitted not himselfe vnto his calling, this is as it were to  
 shake of the Lords yoke, the which thing he also confesseth.  
 Therelore they dote to childishly, which wilbe his patrons  
 or defendours, saing that he twyse accuseth himselfe, as Ionas  
 rose vp too flee from the face of the Lord, that hee might goo to  
 Tharsis from the sight of the Lorde. Why the second time re-  
 peteth he might flee fro the sight of the Lord. No doubt but  
 that he would here more plainly expresse his faulter: and that  
 the repetition is here full of vehemensie, or emphaticall.  
 Moreover, that saying plainely sheweth that it was no  
 small faulter that Ionas fledde to another place when hee  
 was sent to Nineuyl: For hee coulde not departe from the  
 Lords sight for God filleth heauen and earth: and as I haue  
 alredie saio: hee was not with so grosse an errour bewitched,  
 that hee woulde thinke that hee were out of the reache of  
 hand of God, when hee was a fugitiue. But what is it to  
 flee from the face of the Lord, but that hee heere confesseth,  
 that he fled from the presence of God as though hee desired,  
 as fugitiue seruaunts are accustomed, to reiecke the rule and  
 imperiy of his God: With therloze Ionas was carried away  
 with suche violence: there is not nowe why with any vaine  
 & fruulous cloke we shoulde goe about to excuse his offence:  
 this is one. As much as toucheth the name Tharsis or Thar-  
 sia, I doubt not but y it may be here taken for Cilicia: There  
 be some that thinke that y Citie Tharsus is ment by it, but  
 they are deceiued. The whole region therefore is noted by  
 it. They which tourne it, the sea, are likewyse deceiued. For  
 Ionas woulde not onely mounte upon the sea, but woulde  
 passe ouer into Cilicia, which is right apposite to the sea of  
 Syria. But the Jewes called that sea Tharsis, as by manye  
 places it may appeare, because they vied very often to sayle  
 thither, and they seing that, that region on the other side the  
 sea, was vnto them more known then others were: (a more-  
 over) also because they caried thither, their marchandise, and

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againe vsed their companies: therefore called they the sea  
Tharsis, by reason of the nerenesse thereof, as it is welt  
knowen. Ionas woulde flee into Cilicia when the Loyde sent  
him to Nineuch, as he sayth: *That he rose up that he might flee,*  
moreouer, *that hee came downe to Iapho, founde there a shipp,*  
*which went ouer to Tharsis, that he gaue the pice of his ca-*  
*riage ouer, that hee went downe into the shipp, that hee*  
*might go with them into Cilicia.* Seeing that Ionas setteth  
downe in order every one of these things, it doth shewe that  
he was fully settled in his purpose, and mought not be with-  
drawne but with a violent hand because in his Iournay he  
was not, touched with repentaunce. For there may manye  
thinges come into our mindes when the calling of God see-  
meth to burdenous vnto vs. There is none of vs when obe-  
dience is to be performed vnto God, which casteth not in his  
minde this or that thing: one thing or other, either: what  
shal the ende bee: howe wylt thou come thether as thou ha-  
pest to come? & what daungers abyde thes. For Sathan  
alwayes commeth betwene, assone as we study to obeye  
God: but there we strive: Moreouer, we do repell those  
thinges which we see to be contrarie to our calling. But  
Ionas sheweth that he was obstinate in that his devise of  
fleeing. Neyther onely woulde he goe downe into Tharsis,  
but in dede he came to the Citie Iapho, which truely is a  
nare to Iewij, and therefore certaine men thinke Tharsis  
to be Aphrica, but that is too much racked: Others a-  
gaine gesse it to be Thunet, or Carthage, as though at that  
tyme those Cities were buylded. These men are to bolde to  
blaze theyr dymeas. But what neede is it against the most  
receyued use of the Scripture, to gene to this word a  
newe signification, syth it is evident enough that Tharsis is  
Cilicia? But nowe when Ionas came downe to Iapho: is  
asmuch as if he woulde strayte waye depart out of the land  
of Iudea, and take him selfe to the see: yet when he sayth  
that he payde the fare, that he came downe into shyppe, that

he might goo, &c. With he by degrēs procedeth, as already I haue saide, he accuseth evidently his swne obstinacie: euen that he dyd not onely admyste that frowarde cogitation: to refuse the calling of God, but also confirmyed him selfe in his contumacie: and when as many thinges which came in the waye, myght constraine him some thing to staye, yet alwayes followed hee, whether that peruerse and blinde violence dyd carrie him. It is no doubt, but Ionas by playne wordes expresteth, not onely that he was a fugitive: but also that he was so by diuers meanes. Howe as much toucheth the syght, dyligently that is to be marke which I haue spoke before: that they flee from the syght of God, whosoever do not wyllinglie obey his commaundementes: not that they can depart farre away from him, but that as much as in them lyeth, they wyl shut vp God in certayne strayghtes or narrowe places, and so exempt them selues from his power and hende. No man verelie confesseth thus much openly, but the matter it selfe sheweth notwithstanding, that no man departeth from the commaundementes of God, but is wylling to deminish & take from him his rule or imperie, that he might rule or governe no more. Whosoever therefore wyllingly submytte not them selues to God, do euen as if they turned their backes to him, and refuse his gouernment, least any more they woulde be subiect to his power and might. This is to be noted, that euen as Ionas here shewed him selfe guiltie before all the wold, so by his example he woulde declare how heynous and detestable a cryme it is, not to receyue the commaundments of God, and to vndertake what he commaundeth. Againe, euen as to eschewe the gouernment of God, augmenteth heynousnesse of his offence: by his example he declareth that we can not be rebelles vnto God: but couertlie we woulde plucke him from his thone, and so shutte him vp within some straights, that he maye not constraine by his gouernment, both heauen and earth.

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## The Prayer.

**G**raunt O almighty God, seeing that unto vs, which were farre from al hope of Saluation, thou hast not sent any Ionas: but thine owne Sonne hast thou geuen to be a Teacher unto vs, which might openly shew unto vs the waye of saluation, and not only with terroris and threatnings call vs to repentaunce, but gently might allure vs to the hope of lyfe euerlasting, & might be a pledge of thy fatherly loue: Graunt I say, that we refuse not so notable a grace offered unto vs, but that willingly and from the harte we may obey thee. And also though harde doth seeme the condition, which thou in thy Gospel layest before vs, and though the enduring of þ crosse be greeuous to our flesh, graunt that we may never turne our backs, but may obey thee, offer our selues vp in Sacrifice, and al lets of this world being overcome, we may goe foaward in the course of thy holy calling, tyl at the length we may be gathered into that thy heauenly kingdom, the same Christe thy Sonne our Lorde, being our guide. Amen.

*The text.  
Vers. 4.*

**¶** And the Lorde sent a great winde vpon the Sea, and there was made a great tempest in the Sea, and the shyppe thought to be broken.

*Caluin.*



Ere sheweth Ionas after what sort he was violently drawne backe of the Lorde, when he endeuored to conueighe him selfe from his face. He sayth therefore, that, *There arose a great tempest in the Sea.* But he also expresteth that

that the tempest was not rayed by chaunce, as prophane men are accustomed to attribute whatsoeuer commeth to passe, vnto Fortune. *The Lorde* (sayth he) *sent a great wind vpon the Sea, som turne it, God raised from Natal.* But more rightlie doo others deduct it from the roote, Til: and we shall see a lytle after in the, *s. vers.* the same word. Now touching the summe of the matter, he sayth: That there was a great tempest, in so much that the shyppe was at the verie poynt of breaking. For this speach: *The Shipp thought to be broken,* agrēth to the proprietie of our language, *La nauire cuidoit perir.* For where some take the shipp, for the shypmen or Marriners: that is too farre fetched: and we knowe that in many kindes of speache, our mother tongue agrēth with the Hebrew. Nowe therefore Jonas signifieth that the tempest rose not by chaunce, but by the certaine counsayle of God, euen that he being taken vpon the Sea, might knowe that he was deceyued, when he thought that he might escape the syght of God after he had passed the Sea. And though here the Prophete maketh mencion but of one onlie tempest. Fro hence notwithstanding generally is it lawfull to gather that neyther stormes, nor yet other mutations of the ayre, which either engender rayne, or else styrre vp tempestes in the Sea, happened not by chaunce, but that both heauen & earth are so ruled from aboue, that nothing can come to passe, unlesse from thence it be both forseen and decreed.

But if any man wyll object, that it was not agreeable to reason, that for the faulte of one man, so many men shoulde suffer shypwacke, or be tolled with that violent tempest: the aunswere is easie, that although God properly respected Jonas, yet were there other hydden causes why also of god ryght he might enwrappe others in the same daunger. That is probable, that many men at that tyme sayled on the sea: for that one shyppe onely was not in the Sea, seeing there were so many parts, and also maire Islands. But although

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the Lorde enwrapped many men in the same punishment, whereas he woulde persecute but onely one man: yet neuer is he destitute of cause, why euerie one of vs, yea euen him that seemeth most innocent, he maye call into his iudgement. And the Lorde marueylouslie wozketh in the gouerning of men. Therefore were it a wicked thing to measure his wozkes by our capacitie, because God might punishe one man to the ende that he maye abase and make others lowly, others againe he chasteneth for their manisfolde offences: againe, by punishment he tryeth the patience of others. So therfore are the mouthes of prophane men stopped, least they shoulde brawle against God as oft as he requyreteth his iudgementes, that they agrē not to our fleshlie iudgements. But of this matter more at large strayke waye, I wyll entreat. Because euerie where in the Scriptures eramples do occurre, that God hath taken vengeance of the whole people, when notwithstanding one man alone hath offended. But if any do murmure, and exempt them selues as innocentes, alwayes shall a cause be founde, which sheweth that God is not cruell towarde them, but rather if it please him, he might with iust cause handle them more sharplie: synallye, when as God seemeth, as without cause, to be seuerre towardes men, yet spareth he them, and dealeth with them fauorablie. Nowe let vs goe forwarde.

*The next. ¶ And the Shypmen feared, and cried out euerie man vnto his God, and they cast forth the vessels, which were in the Shyp, into the sea, that the Shyp might be lyghtened of them. But Ionas went downe into the sides of the Shyp, and layd him downe, and slept.*

*Caluin.* **T**his narration is not frivilous, whyle Ionas here in order foloweth so many circumstaunces, for that, as we shall see anone, he woulde make manifest his sluggishnesse, and set it out before our eyes in the right colours thereof: But this comparison whiche lyeth hidden in the circumstances,

stances, doth make much notable y carelesse, yea almost, bzu-  
k security of Ionas. If it he sayth, That the shipmen feared,  
then that they cried, euen, euerie one of them to his God: and that  
they cast out also into the sea the loading of the shippe. Whē they  
therefore were al thus carefull, was not this a monstorous  
thing, that Ionas soz whom the ſea was troubled, thus doth  
ſleepe: Some are diligent and carefull, they ranne about the  
Shippe, they spoyle themſelues of all their ritches, to the in-  
tent they might ſafe come to the hauen, for they had rather  
make them ſelues deſtitute and naked of al their gods, then  
to perishe: and eke they crye to their Gods. But that Ionas  
made none accounte of these things, yea that ſluggiſhely hee  
lyeth, whence cometh ſo great negligence, but that not only  
he was in a dead ſleepe, but that he ſeemeth depriued both of  
all reaſon and ſenſe: it is no doubt therefore but Ionas for  
this reſpecte reckneth vp ſo many circumſtaunces, he sayth,  
*The ſhipmen feared*, and we knowe that Marriners are not  
accouſtomed to bee terrifid with ſmall and vſuall ſtozmes:  
for they are a hard kinde of men: and are the leſſe ſearfull  
for that they dayly ſee diuerſe motions in the ayre. When  
as therefore he sayth, that the ſhipmen feared: here hence  
we gather that it was no meane tempeſt, which ſo terrify-  
ed them, being men by long vſe and expeſience accouſtomed  
to all kinde of ſtozmes. Well, they then which before were  
hardned, were nowe ſtroken with feare. After that he ad-  
deth that, Euerie one cried unto his God. Ionas certainly ſhould  
not haue ſlept ſo ſoundly, but might haue waked himſelfe  
almost every moment. For he carried in his hart his owne  
tormentour, when he perceiued himſelfe to be a fugitiue.  
For we haue ſpoken before, that it was no light offence, that  
Ionas conueighed himſelfe from the face of God, contempned  
his callinge, and as much as in him laye, caſte of the yoke,  
that he would not obey God. When as therefore Ionas of ſo  
great wickedneſſe was guilty in his owne minde: ought he  
not being a ſleepe to tremble & feare: And again, while other

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men do crye vnto false Gods: he yet eyther despiseth, or at the least nelecteth the true God, towards whome he knew him selfe to be a rebell and disobedient. Hitherto tendeth the comparison or Antithesis. But in the meane tyme we see, howe that in peryls, men are constrained to call vpon God. For although a certaine perceyuerance, or sense of the Divine essence be engendred in our hartes, so that every man, wyl he, nyll he, perceyueth that there is a certayne Godhead: yet by our mallice choake we that lyght, which shoulde shyne in vs. For wyllingly do we reiect all cares, and heauinelle, and wylsh god vnto our selues: as though tranquilitie were vnto men the principall benefite or chiefest god. Hereby commeth it to passe, that every man desyreteth without feare and care to lyue, and thereforee naturally all men desyre to be secure and safe. Powre securitie bringeth sooth contempt, from hence thereforee commeth it to passe that no Religion almost appeareth in the wold, where God leaueth vs in ydlenesse. Feare compelleth unwilling men to come vnto God. Wickedlie truely, sayth one, that feare is the cause of Religion, and was the originall cause why men thought that there were Gods: also it is altogether contrarie to common sense and experience. But Religion, which was eyther well nye extincted, or at the least ouerwhelmed in the hartes of men, is raysed and styrred vp by daungers. Of this matter Ionas bringeth sooth a notable example, when he sayth: *That the Shipmen cried vnto their Gods.* We knowe howe rude that kind of men be: therfore gladly woulde they diue from them selues all feeling of gladnesse: and in verie deede they shake of all feare, and mocke euen God him selfe, as long as they maye. That they therfore crye vnto the Gods: certainly, verie vrgent necessitie extorted this at their handes. And hereby gather we howe profitable it is for vs to be disquieted by feare: because if we were in safetie, immediatlie a dead liape woulde crepe vpon vs, as it is too well, or more then

then inough knowne. And saing that no man almoſt of his owne accordē commeth to God, we haue neede of prickings forwarde. But God ear nestlie or sharplie pricketh vs forwarde, when he layeth any daungers against vs, whereby we are constrained to feare. But by this meanes, as I haue already sayde, doth he solycite vs, because that we ſee euerie one to wander and to baniſhe awaye in their lufkilhnesſe: therefore draweth he backe unwylling men unto him.

But Ionas ſayth not ſimply, that each man cryed unto God, but also addeth, *Unto his God.* Euen as therefore this place teacheth, that by neceſſitie men are conſtrayned to ſeke God: ſo also on the other ſide he ſheweth that the ſame men, unlesſe they be gouerned by the celeſtiall doctrine, and then also by the ſpirite of God, doerre in the ſeeking of God. There ſhall be therefore in men a certayne ſtudy, but it ſhall be erroneous, because no man can keepe the right waye, except the Lord do dyrect them by his woyde and ſpirite, as is aſterſayde. Both theſe thinges do we gather out of the wordes of the Prophete. The ſhipmen feared, being rough fellowes, and almoſt as harde as yron, which lyke a Cyclop contempne God. They feared (ſayth he) and cryed unto God: but they cryed not, hauing faith for their directrix or guide, and hence came it to paſſe that each man cryed to his owne God. When we reade this, let vs firſt of all conſider, that we ought not to wayte, tyll God violentlie conſtraine vs, but muſt preuent this laſt extremitie that we of our owne accordē maye ſeke him. For what proſited it theſe Mariners or other ſaylers, that once they cryed unto God: for it is credyble that a lytle after they reoulted to their prophanē neclygence: When they had reſaped that peryll, afterward they laughed at God, and all Religion alſo was of them contempned. And ſo is it accuſtomed to happen to men prophanē, which neuer ſubmitte them ſelues unto God, except they be thereunto compelled. Therefore let euerie one of vs of his owne accordē offer him ſelſe unto God, yea,

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euēn whyle we be out of daunger , and do enioye chieffest  
quietnesse . For if we imagin that any pretence of vnauidi-  
sevnesse, or of errore , or folly maye be obiected of vs , we are  
farre deceyued , because no excuse shalbe admitted , seing  
that experiance doeth teache that the knowledge of God is  
naturally grafted : and againe , this principle to be en-  
grauen in all men, that God gouerneth our lyfe, that he on-  
ly maye delyuer vs from death , that it is his proper office  
to succour vs and to helpe vs . For how can it come to passe  
that these Marriners cryed vnto God ? Came there thyther  
any new Teacher which might preache vnto them of god-  
lynes, and which in order might shewe God to be the dely-  
uerer of mankinde ? No verely : But already this thing, as  
I haue sayde , by nature was imprinted in their hartes .  
The See being calme, none of them called vpon God : but  
euēn verie daunger chaseth awaye this drowsinesse from  
theni . By this it sufficientlie appeareth, whatsoeuer excuse  
they take which vnto God yelde not his glorie , that the  
same shalbe fruolous and vaine , because there nādeth not  
any lawe, there is no nāde of Scriptures , there is no nāde  
finally, of any doctrine , that men maye perceyue their lyfe  
to be in the hande of God , that saluation of him onely is to  
be required, as we haue already sayde . For invocation it  
selfe , beareth recorde that men are so perswaded of God .  
For invocation or calling vpon , commeth not from any o-  
ther place, then from a certaine secrete instinct , & thervnto  
nature being truely guide & maistresse . This is one thing .  
But in the meane tyme also we maye learne out of this  
place , that so often as God is to be sought of vs , we must  
not trus to our owne wytte, because we shall immediatlie  
erre . God therefore is to be desyred , that he gouerne vs  
with his worde, for otherwyse all men shall flowe headlong  
to their owne superstitions, euēn as we see here euerie man  
to crye to his peculiar God .

And further the Prophet admonisheth here, that the mul-  
titude

titude of Gods was not hatched of late. For alwayes men were prone to lying and vanitie after the fall of Adam, we know what great corruption posselleth our mindes, so that every one saygneth to him selfe horrible wonders. Seeing it is so, it is no marayle that superstitions haue alwayes raunged in the wozlde, because the wytte of man is the wozkehouse of alterrozs. And herchence againe we may gather that which I touched of late, that nothing is more wicked, then to folowe the motions of our fleshe, because euerie one wyll cast him selfe further into error, yea without any impulsion of others, and sometime one drawe another, euen as it is customably seene. Nowe he addeth that: *The vesseles were cast forth.* That is, the loadings of the shyp, according as we see this to be the last refuge in shypwracks, euen that men soz lyse sake do wyllingly spoyle themselues of al theyz rytches, and here also we see howe precious mans lyse is to him, which sticketh not to striphim selfe naked of all his godes, least he shoulde perishe. Truely we flee pouerie, and many purchase death unto them selues, because pouerie is unto them intollerable. But, whē they come into some extreame daunger, alwayes men preferre their owne lyues before all their rytches. For what are all the godes of this wozlde, but euen a certaine accident to our lyfe? But Ionas to another purpose declareth the Shyp to be vnburdened, euen that we maye knowe that this was no common tempest, but when the Shipmen were euen at deathes doore, they vded this last remedie. Nowe foloweth that other member, which is: that *Ionas descended into the sides of the Shippe, or syde, and laye downe and slepte.* There is no doubt but that Ionas sought some secrete place before the tempest rose: When as therfore they losed from the Hauen Ionas departed into some secrete corner, that he might sleepe there. But this securitie in him was not excusable, soz when he knew him selfe to be a fugitive from the face of the Loerde, he ought therfore to haue bene tossed with continual terrozs:

terrozs yea, he himselfe ought to haue bene y exactor of his own care. But eneso it oftentimes falleth out when a man hath gotten squylking hōles, that at the length he induceth vpon him selfe almosse a brutishe astonishment, he thincketh vpon nothing, he careth for nothing, he is troubled with nothing.

Such a luskishnesse therfore had invaded the mynde of Ionas when he went downe into some secret place of the shipe, that there he might geue himselfe to sleepe. But if this happened to the holy Prophet, which of vs may not feare his owne state? Therefore let vs learne often tymes to call backe our selues to the iudgement seate, and when our mindes are withboulden or occupied with sleepe, let vs learne to stirre our selues vppe, and to take account of our selues, least the iudgement of the Lorde do overwhelme vs being a sleepe. For what letted why that this ruine might not altogether haue drowned Ionas, but that the Lord pitied his seruamt: and watched and prouided for the sauegard of him sleeping? except therfore the Lorde had taken such care for Ionas, his ende had bene comic, we see therefore how oftentimes the Lorde respecteth his people, whyle hee is of them nothing regarded, and taketh continual watch, while they sleepe. But this ought not to stand in force to mourish our licenciose libertie: for every one of vs flattereth himself now more then inough, but rather while we see Ionas to haue bene so nye to his finall destruction, this exampel might stirre vs vp and moue vs, least (if at any time any of vs shall go astraye from our calling,) wee do securely lye still, but rather immediately that wee do runne backe vnto God. But if God cannot withdrawe vs vnto him but by a violent meanethen, at the least in this part we immitate Ionas, as we in order shall see. It followeth.

¶ And

¶ And the shipe maister came vnto him , and sayd ynto him : what meanest thou O thou sleeper ? Arise ; crie vnto thy God , if peraduenture God may shew him selfe peaceable towarde vs other turne it , doo thinke vpon vs , or gratic vs , and we perishe not.

*The text.  
vers.6.*

*Caluine.*  
*Note*  
 H<sup>E</sup>re Ionas declareth that he was rebuked of the gouer-  
 honour or Mayster of the shipe, because he onely slept, when  
 al others were heauy and fearefull, *what meanest thou* (sayth  
 he) *O sleeper*? It is not to bee doubted , but that reproochful-  
 lie the Shypmaister cast in the fæth of Ionas his drowsines.  
 But he moreouer chydet him soz that he almost wanted all  
 sense, and memorie: *What meanest thou, O sleeper*, sayde he?  
 seeing that thou seest all others to be at their wyktes ende  
 with feare , howe canst thou sleepe? is not this against na-  
 ture? *Arise, therefore, and call vpon thy God.* *We see comon-*  
*ly lycenciousnesse to be so tollerated* , where there is no cer-  
 taine rule of sayth, that euerie man maye decline hyther or  
 thyther. *Whereby it commeth to passe that the Shypmai-*  
*ster sayth vnto Ionas, Call vpon thy God:* *He vrgeth him to*  
*the certayne rule: even soz that this was an vsuall thing in*  
*all ages, that men were content with a certayne generall*  
*appzebension: but yet remaine after that according to his*  
*owne wyll, saigned or inuented his owne God.* *For ney-*  
*ther, as I was wont to saye, coulde it otherwyse be, where*  
*men are not retayned within some sacred bande.* All men  
 agree to this principle, that there is some God : and againe,  
 that there must not any dead Idoll be inuented , but that  
 the world is gouerned by the prouidence and power of God:  
 and that saluation is of him to be required: this is receyued  
 by the general consent of al men. But when they come vn-  
 to the formes & specialties themselues, then euery man vant-  
 eth away: howe that God is to be soubbt, they know not.  
 Wherefore euerie man here usurpeth libertie, saying: *This*

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waye wyll I trye to please God with: This meane wyll I  
use to get his fauour: The Lorde wyll accept this manner  
of obedience, and so shall all mine iniquity be abolished, that  
I maye obtaine fauour at Gods handes. So they euerie  
one sayne vnto them selues winding wayes about the bush,  
that they may come vnto God, and then every man maketh  
a God for him selfe. Therfore there shall be no stedfastnesse  
or constancie in men excepte they agree together within a  
certayne bonde or compasse, that is, that the rule of pietie  
be certayne, so that men wauer not, nor dispute what is  
god to be done, but that they determin , and be certainlie  
perswaded that there is one God, and that they also knowe  
who that God is: then that they perceyue the meane howe  
God is to be sought. We gather therfore out of this place,  
that there is in sayned Religions a horrible lybertie, and  
whosoever are caried awaye with their owne sense, are e-  
uen drowned in a Laberynth, so that men werie and vere in  
vaine nothing more then themselues, when they seeke God,  
and are ignoraunt of the waye howe. For indeede they  
runne couragiousslie, but more and more they depart from  
God. But that also then they conceyue in their mindes  
some God, and agree vnto some principle, it sufficently ap-  
peareth, by the second member of this verse, where he sayth:  
*Tf peraduenture God will be fauourable vnto vs.* Here the  
Shipmaister restraineth not this talke to þ God of Ionas, but  
speaketh simplic of one God: for howe soever the world by  
bis discencion, feareth or denideþ God, that then Ionas  
worshipped a God contrary to others: there was to be shart,  
an innumerable company of Gods among the Shypmen:  
yet sayth the Shipmaister, *Tf the Lorde peraduenture.* Now  
then he acknowledgeth some one principall God, howsoe-  
uer euerie man notwithstanding, had their owne proper  
Gods. Further, that there hath bene alwayes a certaine ge-  
neral principle receiued by the consent of al men: we see that  
it is most true that I haue sayd, euen, that by the prouidence  
of

of God the world is governed, then that the lyfe & safegard of men are in his hand. But soz asmuch as they are to farre off from God, then, they do not onely frowlie crepe, but moze prone doo they bende to the earth, then aspyze vnto heauen: Constaunt are they also, and alwaies wauer they, therefore seeke they Gods nye at hande, and when they can finde none, then dare they be bolde euen to make them some. When he sayth, *If peraduenture, we have seene already that the holy ghost vseth this phrase: although there is no doubt, but that onely difficultie is noted.* Here notwithstanding is it probable that the *Shipmaister* was, as prophane men are woot, perplered and doubtfull, and coulde determine nothing certainly of the ayde of God. Therefore whyle he thus wauered in minde, he sayth that all remedies are to be tryed. And here as it were in a glasse maye we see, howe wretched is the estate of all those, which call not vpon God with a certaine and sure sayth: they crye truely vnto God, because the knowledge of Nature enforceth them thereto: But they knowe not whether by theyz crying they profite any thing or no, they do repeate their prayers, but they know not whether their wordes vanish away in the ayre, or whether they come vnto God. So doth the *Hypmaister* declare thus, he had a doubtful minde, saying, *If peraduenture, God be fauorable vnto vs, Then also call vpon thy God*: If he had bene certainly perswaded that he had called vpon the true God, truely he had not tryed this doubtfull remedie. But nowe least any thing shoulde remaine vntouched, he exhorteth Jonas, that if he had any God, he shoulde also call vpon him. We see therefore, that the goings about the bush are maruaylous: where we keepe not the right waye. An hundred tymes shall men runne rounde about heauen & earth, sooner, then attaine vnto God, except where the worde shyneth before them. And why so? fforsooth because, when as they haue tryed the waye, then doth a frantlike motion draw them to the contrarie parte, and they are carryed hyther and

ff. v. thether:

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thereth : thus: peraduenture this shalbe profitable vnto me, because by this waye, the matter prospered not, I wyll trye another waye. God therefore thus taketh vengeance vpon vnbelieuing men, because they holde not the right waye. He sheweth further howe great madnesse it is, where men let loose the rayne to their owne affections; and can not submitte them selues to the celestiall doctrine.

As much as concerneth the worde, I haue sayde, that interpreters haue otherwise turned this place. For some saye, *If peraduenture God maie thinke vpon vs: Dthercome againe: If peraduenture he gratifie vs.* This worde *רִזְצָה*, properlie is to shyne. Nowe seeing it is here put in the coniugation Hithpael, it signifieth, *To shew himself cleere vnto vs.* But this is a Metaphor much vsed in the Scriptures, that the face of God is duskie or obscure, when he is not fauourable vnto vs. Againe, God maketh his face to shyne, and appeare cleare vnto vs; wheras in verie daede he declareth that he is benevolous. Seeing that therfore this manner of speakeing best agreeth, I marriagly why other men soke strange interpretations. Afterwarde he addeth, *Least we perish.* Here the Hypmaister sufficiently declareth that he perceiuesth the lyfe of man to be put in the disposition of God, because he finally decreede that they must needs perish, except the Lorde succour them. Therfore this intelligence or *προληψις* that is, *Anticipacion* is imprinted in the mindes of all men, that God being angrie and against vs, we are myserable, and imminent destruction is at hande vnto vs: also the other *Prolepsis*, or presumption bringeth to pesse in the hertes of men, that even so soone as the Lorde hath looked backe vpon vs, immediatlie his fauour and god wyll bringeth safegarde vnto vs. In this place the holy ghoste speaketh not, but a prophane man. Further we see what manner of thing the vngodlinesse of the Hypmen is, yet by the instinct of Nature he uttereth this saying, and in this place there is no fiction: For God as I haue already sayde,

Wrest.

wresteth from vnbelieuers, in necessitie a certaine confessi-  
on, from the which willingly they would turne their backs.

Nowe what excusation may we hope for, if we thinke that  
our saluation consisteth in our owne handes? if we depende  
not wholly vpon God? if we in prosperitie make none ac-  
coumpt of him, as if we coulde be safe without his helpe.  
Therefore these wordes ought to be wel weighed, when the  
Shypman sayth: *If peraduenture the face of the Lord appeare  
cleere unto vs, and we perish not.* It followeth nowe.

¶ And euerie man sayde to his fellowe, *Come and let vs cast lottes, that we may know for what cause this euyll is come vpon vs;* and they cast lottes, and the lotte fell vpon Ionas.

Ionas also doth not rashly put in this thing, that the Shyp-  
men consulted among them selues of casting lottes: *For*  
*hereby we gather that it was no vsuall tempest,* therefore  
there appear'd some signs of the anger of God: *for if some*  
*winds aryseth, this because it often commeth to passe, it shall*  
*not seeme so great a maruayle:* if a tempest also followe, it  
is also an vsuall thing, it must therefore be some thing more  
graveous, that shoulde strike feare into y mindes of men, that  
they might perceyue that God was prest to take vengeance;  
euen as we also know that this hath bene a common thing  
among prophane men, that they never perceiued the venge-  
aunce of God but in matters extreame. But when God  
taketh vengeance vpon wickednesse, by vnaccustomed  
meanes, then do men beginne to acknowledge that venge-  
aunce of God: the same thing euen nowe testifieth Ionas:  
*Thei saide (therefore) euerie man to his fellowe, Come let vs cast*  
*lottes.* Was this then a common thing that they cast lottes  
as often as any tempest happened? No verelie. For there is  
no doubt but that they fledde to this refuge, because they  
knewe that God styrred not by this tempest, without a

Caluin.

F.iiij. most

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most great and weighty cause. This is one. I can not at this time prosecute the rest, I will deferre it therefore till to morrowe.

## The Prayer.

**G**raunt almighty God, seeing that here we are dyng and tolled among so many surges, that yet notwithstanding, we maye learene with quiet mindes, to repose our selues vpon thy gracie and promise, whereby thou hast testified that thou art at hande vnto vs, and not that we wayte till thou with a violent hande drawest vs vnto thee, but rather always that we may be attentiuе vnto thy prouidence: that we maye knowe not onelie that our lyfe doth hang by a threede, but that it is lyke a vapour vanishing away, except it be so farre forth as thou takest care for the same, that so we may rest wholie vpon thy power, and also graunt euuen in ioyfull and quiet matters we may so inuocate thee, that we enjoying thy protection, maye lyue in safetie, and in the meane tyme, yet we maye be carefull that a deade sleepe creepe not vpon vs, which maye quite take awaie our mindes and affections from the meditation of heauenly lyfe, but rather that carefully, early and late, and at all seasons so we maye seeke thee, that in all our lyfe we maye proceede vnto the ende, which thou puttest forth vnto vs, tyl at the length we maye come to that heauenly kingdome, which Christe thy sonne hath purchased vnto vs by his blood. Amen.

¶



Chauē sayde in our reading yesterdaye , that  
tbiſ was a ſigne of extreme feare , that the  
Mariners and the reſt caſt lottes , because  
this is not wonte to be done : but where men  
perceyue , them ſelues deſtitute both of rea-  
ſon and counſayle. But this is alſo to be noted , that wheras  
they caſt lottes , it proceſſeth of errore , because they acknow-  
ledge not , that if the Lord would take vengauice of euery  
of them , that they them ſelues were alſo worthy of greater  
punishment . For they would not haue layde the fault vpon  
one mans ſhoulders . if every man had well conſidered  
what he had deſerued before God : Nowe if any calamitie  
happen , it is the dueſtie of euerie man to examine him ſelue ,  
and his lyfe before God : ſo ſhall it come to paſſe ; that from  
the firſt to the laſt , they all muſt confeſſe , that they ſuffer  
iust punishment . But whyle al men together enquire which  
of them is guyltie before God . ſo do they exonerate them  
ſelues , as if they were innocent . And this diſease alſo at this  
daye doeth raunge in the worlde , even that wyllingly euerie  
man layeth the faulthe vpon others , and wyll all ſeme  
innocent before God : Not that they maye abolishe all their  
guiltinelle , but because euerie one extenuate their offences ,  
as if iuſtice God ſo ſeverely might not persecute them : For  
examples ſake : If a man perceyue that he hath offendeth  
diuerſe ways he wyll certaintely confeſſe , with one worlde ,  
that he is a ſinner . But if any man ſhal recken vp and bring  
to light all his offences he ſhall ſay : this is a light ſinne ,  
this is a veniall ſinne , and the Lord dealeth with vs not  
according to good right , that he will bring vs immediately  
to extreme punishment . If we offend lightly this ſtraight  
way , commeth in minde vnto vs . So did the ſhipmen ,  
of whome Ionas here ſpeaketh . If a man had deſerued ,  
whether they were altogether without faulthe , euery  
man had confeſſed , that he had bene before God an offender :  
but in the meane tyme they caſt lottes , as if one man onely  
had

## Upon the Prophet Jonas.

had bene subiect to the iudgement of God, and why so? For sooth, euен because they imagined that their offences deserued not so greuous punishment. Howsoever therefore they offended, and be convicted, & perceyue this thing certainly, yet so great matter make they not of their sinnes, that they thinke them selues to haue deserued any such punishment. This therefore is the reason why they fall vnto lottes because when y matter came to that tryal, euery man thought himselfe innocent. This place declareth, which thing also euен by common experiance is to wel knownen, that men althoough they perceyue them selues guilty before God, do extenuate their sinnes, and promise pardon to them selues, as though they coulde indent with God, that he shoulde not deale with them by extremitie, but fauorably shoulde handle them. Yearchence therefore springeth hope to escape with out punishment, for as muche as of most greuouse sinnes we make but light offence. So see we in the papacye that diuers meanes haue bene imagined, whereby they might obsoleue themselues, & wype away their spots, in the presence of God. The sprinkling of holy water putteth away almost all sinnes, except a man be adulterer, an homicide, a sorcerer or ten tymes pariured, he thinketh himselfe not culpable of any cryme, therefore the sacrifices whiche they vse, are of force, they thinke to blotte out al iniquities: Whence springeth this error. Euен because they esteeme of God by theyr owne wittes, and thinke not their sinnes to be so great an abomination in the sight of God. But this is no newe thing. For we see what noswe happened in the tyme of Jonas: and out of prophane histories we may gather this error then euery where to haue occupied the myndes of all men: they had theyr dayly sacrifices, euен as the Papists haue their Masses, their Pilgrimages, their holy water sprinklynges, and lyke tryfles. But euен as in the Papacie ther be certaine cascs reserved, so also is if any man had slayne either Father or mother, if a man had committed incest, he had

had neede of an extraordinary sacrifice: and if any were of a notable vertue vpon earth, him they vse, that they might sake a newe kinde of Sacrifice, here is an example of this errorre layde before vs, when as they saye: *Let vs cast lottes.* For except they had thought one man and not many to bee guyltie, eache man would haue brought his sinnes to light, and after woulde haue acknowledged the heape to bee so great, that it might fill both heauen and earth: But this they doo not. For here must one man be wicked: but no man will come soorth in presence with this tytle, and therefore cast they lottes.

Now ryseth a question, whether this was a lawful meane to fynde out the truthe: whether, when they were ignorant for whose offence the tempest arose, it were lawfull to slye vnto lottes. Certaine men haue bene too superstitious in the condesyning of lottes, because precisely they affirmed all lottes to be wicked: From hence was the name geuen to the Lotprophetes, and they thought that these Diuiners by lotte differed lytle from Magicians and Inchaunkers. But this thing tooke his beginning of errore, because we knowe that it was at some tyme permitted to cast the lotte. And Salomon truely, as it were of a politike order speaketh, whē pro. 16. 33 he sayth: *The lottes are cast into the lappe, but the disposition thereof is of the Lord.* Salomon thero speaketh not in that place of artes Magicall, but sayth, when the lottes are put in, they come not soorth by chaunce, but by the p̄d̄ uidence of God. When Matthias was to succēde in the Act. 1. 26 place of Iudas, it was done by lotte. And dyd the Apostles rashly vse that name? And again, the holy ghost had a stroke in the election: There is therefore no doubt, but that God allowed of that lotte. Euen as also when Iosua tryed out the Iosua. 7. 14 matter by lotte, for that the cause of the wrath of God was unknowen: and yet it appearede evidently that God was displeased with his people. Iosua perplered in that obscure eare, casteth lottes: and so is Achan brought soorth with his

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his sacrilege. No man dare condempne that lotte. There-  
fore sufficienlie appeareth that which I haue sayde , that  
they were superstitions, which without any exception con-  
demned all kinde of lottes. But this is with all to be mar-  
ked, that confusedly , or without any difference , lottes are  
not to be vsed.

It is a part of politicke order : If any heritage be com-  
mon, when denision is made, it shalbe lawful in that case to  
cast lottes : because it neyther lyeth in the one nor other to  
chuse , let euerie man take the parte whiche falleth vnto him  
by lotte . So also it is lawfull of Provinces to cast lotte,  
where men are sent any whether : and if they deuide the la-  
bours betweene them, least any enuy shoulde arise, where as  
euerie man woulde drawe some parte to him selfe , in that  
case, Lottes take away all stryfes . Such kinde of casting  
lottes is as well by the worde of God , as by the lawes per-  
mytted . But if any man without any cause wyll caste  
lottes, the same shalbe superstitions, & shall not much differ  
from a Magicien or Inchaunter. For example sake . If any  
man woulde take a iourney , or goe about any other thing,  
if he cast into the cappe two lottes , a whyte and a blacke,  
saying, I wyll see whether this iourney shalbe this day, pro-  
perous or no , that dealing is deviishe , even as Satan  
with such deceiptes deludeith miserablie men.

Therefore if any man without cause woulde deale by lotte,  
this thing as I haue alreadye sayde is vnyde of all excuse.  
But as much as toucheth other lottes, such as this whereof  
we nowe intreate , that ought not to be brought for an ex-  
ample which is mentioned in some other place. For if Iosua  
cast lottes, to the intent to make evideit for what cause God  
was angrie with his people , it is not lawfull to immitate  
that facte: for that it is not to be doubted, but that Iosua by a  
peculiar instincte was aduertised, that he shoulde cast lottes.  
So also when Saul cast lottes , and then was his sonne Io-  
nathan deprehended and fownd out which had fasted honny,

this was a particular example. The same thing also is of this lotte to be spoken. For because the Mariners were as frayde, neyther fynde they for what cause the tempeste hap- pened, and the feare of shipwacke had inuaded them, they fle & vnto the lotte if we will immitate this thing dayly, cer- tainely so great liberty pleaseth not God, neither is it agree- able to his word. Wherefore it is to be houlden, that therer were certaine peculiar instinctes, when as the seruautes of God vsed lottes in doubtfull and extreme matters. Let this therefore in fewe wordes be an awnswe to that que- stion, whether it were lawfull for the shippmen to cast lottes, that they might fynde out for whose cause they were so in- daungered. Nowe I come vnto the rest.

¶ And they saide vnto him . Declare now vnto vs, *The text.*  
wherfore this euyll hath happened vnto vs ? what *vers. 8.*  
is thine occupation , and whence commest thou,  
which is thy contrie, and of what people art thou?

¶ And he saide vnto them, I am an Hebrew , and I feare *9.*  
the Lorde God, of the heauens, which made the sea  
and the drie Land.

¶ And the men were exceedingly afraide, and saide vnto *10.*  
him, wherfore hast thou done this thing ? for the  
men knew that hee fledde from the presence of the  
Lorde, because he coulde them:

¶ After that the Lotte fell vpon Ionas , they double not but  
that he was guyltie , aswell as if an hundred tymes he  
had bene conuicted . For to what ende cast they lottes, but  
that they were certaintly perswaded, that whatsoeuer doubt  
there were , by this meanes it might be taken away , and  
whatsoeuer laye hydden, might be brought to lyght: Where-  
*G. is.* *loze*

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soe because this principle was rooted in their hartes , that by the Lotte bring cast, the trueth might be boulted out, and after a soz drawne out of darknesse, therfore now inquire they of Ionas what he hath done,

For this take they for a thing confessed , that all they suffered the tempest for his offence: and then that he had deserued such vengeaunce of God by some detestable offence. We see therefore that they cast lottes, because they certaily perswaded them selues this , that no otherwaye coulde the crime be founde out for whose cause they suffred, and also that the lottes are governed by the secrete disposition of God. For howe coulde certaine iudgement be made by lot, were it not that God by his counsayle dyrecteth and moderateth y which seemeth to be most casuall? These principles therefore in a manner were sure groundes with prophane men , that God bringeth forth the trueth , and maketh the same manisest : and also that he gouerneth the lottes howsoever they were thought to be casuall and to depende vpon Fortune . This is the meane, howe they nowe deimaunde what Ionas hath done . Declare (nowe) vnto vs wherfore this euill is happened vnto vs, what is thy worke. Here by this word Opus, worke, I vnderstande not, Offence, but rather a kind of lyfe, or order of lyuing, as they saye. They enquyre therfore in what thinges bytherto Ionas hath bene conuersant or occupied , and what order of lyfe he hath followed . For immediatlie it followeth, Tel vs (also) whence thou commest, which is thy countrie, and of what people art thou? There is no doubt but that they in order enquired of enerie of them: but Ionas mencioneth bieslie the tytles of the matters. I come nowe to his aunswere . He saide (then) vnto them, I am an Hebrew , and feare the Lorde God of Heauen , which made the Sea, and the drie lande . Ionas seemeth here yet stil to runne backewarde , and to poste away the fault from himselfe for he professeth himselfe to be the worshipper of the true God. Who woulde not saye, that heres he was wylling to haue

Ayddew

Appden awaye by a priuie escape , seing that he openeth his  
pictie or godlynelle, wherwith he may couer that faulte , of  
the which mencion was made before : But here al thinges  
are not mencioned in the fyrt verse , for that a lytle after it  
followeth , that the Shypmen knewe of the flyght of Jonas:  
and that he obeyed not the calling and commaundement of  
God , they knewe by his owne declaration . There is no  
doubte therfore, but that Jonas plainlie confessed his fault,  
althoough he mencioneth not the same . But we knowe that  
this maner of speaking is much vsed among þ Hebrewes,  
even that they place that last whiche fyfte was to be spo-  
ken of: and the Grammarians call that , ὑστέρον , πρότερον ,  
*Hysteron, Proteron*, when any thing is concealed in that place  
where it ought to be placed, and after is rehearsed for expli-  
cation sake.

When as therfore Jonas sayeth that he is an Hebrew,  
and the worshipper of the true God , this rather tendeth to  
the agrauation of the crime or offence : then to any pfecte  
or coulor of excusation . For if he had simple saide that he  
had bene guyltie in his owne sight , because he was not ob-  
edient vnto God, the offence had not bene so heynous . But  
when he maketh his preface , that the true God, the maker  
of heauen and earth, was knowne vnto him, even the God  
of Israel, which manifested him selfe, his lawe being geuen  
and published : when as therfore thus Jonas maketh his  
preface , therein taketh he awaie from him selfe all couolors  
or excuses of ignoraunce, or errore . He was trayned vp in  
the lawe , and from a chylde had learned who was the true  
God . He coulde not therfore fall by errore , he also wot-  
chipped not counterfeyte Gods, as dyd the other men, and he  
was an Israclite . Haying then he was instructed in true  
godlynelle, his offence was the more grievous, when he fell  
awaie from that God, when he contempned his commaun-  
dement, and as it were, shaked of his yoke, and was a fugi-  
tive . Nowe therfore we perceyue for what cause he here  
cometh

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calleth him selfe an Hebrewe, and testifieth him selfe to be the worshipper of the truse God. First when he sayth that he is an Hebrew, he discerneth the God of Abraham from the Idolles of the Gentiles. For in all those places, the Religion of the elected people was sufficientlie knowne, althoough by the consent of all men it was disallowyd: For both the Cilicians and al the Asiatices, and Grecians also, and on the other side, the Syrians knewe, what thing the Israelites vaunted of, euen that the true God appeared unto theyr father Abraham: and also had made with him a free couenant: and further, had geuen the lawe by the handes of Moses: all this by fame was sufficiented blazed abroade.

Therefore now Ionas declareth him selfe to be an Hebrew: as if he shoulde saye, that he medled not with any saygned God, but with the God of Abraham, which in tyme past has appeared to the holy fathers, and also which had rendred an eternall testimony of his wyll by Moses. We see therefore this, that he is an Hebrew, to be put Emphatically, or for the more plainer expression of that which is intended. Afterwardes he addeth: *I feare the Lordes God of Heauen.* By the worde *feare*, is vnderstande vvorship. For it is not taken as it is oftentimes otherwhere, or in the proper signification therof: but *feare* is transferred vnto vvorship: I sayth he, am not geuen to strange supersticions, but haue bene instruced in true pietie: God hath revealed himselfe vnto me from mine infancie. I therefore adore none Idoll, as almost all Nations haue forged or invented Gods for them selues: but I worship God the creatour of heauen and earth. He calleth him, *God of the heauens*, that is, which onely dwelleth in the heauens, & seeing that others imagined heauen to be stuffed with a great multitude of Gods. Here Ionas setteth against them one onely God: as if he shoulde saye, Fayne for your pleasure an innumerable company of gods, yet is there one which beareth the chiche principalitie in the heauens: he also it is which *Made the Sea and the dry lande*. Nowe then

We perceyue what Ionas intendeth by these wordes. For even here he declareth that it is no maruaile, if so grievously God doth persecute him, for that he bath not perpetrated any lyght offence, but a deadlie sinne. Nowe we see howe greatlie Ionas protesteth, when the Lorde beganne to handle him roughlie. For being slæpie as he was, yea rather senselesse in his sinne, he had never repented but by this so violent a remedie. But, when the Lorde by his seueritie had awaked him, by and by not onelie he confesseth himselfe guyltie, or lyghtlie acknowledgeth his faulte, but we see howe that wyllinglie, and that vnto prophane men, he confesseth him selfe to be wicked, euен such a one as hath fallen awaie from the true God, in the worshyp of whome he so well had bene instructed. This is the fruites of true repentaunce: and this also is the fruite of the chastisement which the Lorde layde vpon him. Therefore if we wyll haue our repentaunce to be allowed of God, let vs not geue backe, as is the common vse: neyther yet let vs make lyght of our sinnes, but with a frē confession, let vs testifie before all the worlde what we haue deserued. It followeth after, that those men feared with a great feare: and sayd, Wherefore hast thou done this? for they knewe that he fledde from the presence of the Lorde, because he had tolde them. This thing is of some waight, That the Shipmen feared with great feare. For Ionas signifieth that they were not onelie moued with his speach, but also exceedingly astrayde, so that they gaue glorie to the true God. For we knowe howe that superstitious men in a manner ielte with theyz Idolles. Yet truelie oftentimes they coceque marueyloous terrorzs, but afterwards they flatter them selues, & after a soþ kochell their own minds, so þ they may pleasantly & swetly laugh in their own delights. That therfore Ionas here sayth, that, They feared with a great feare, he signifieth that they were so wonndred, that nowe in daide they perceyued the God of Israel to be a iust Judge: and againe not to be, as the rest of the Gentyles sayned him to

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to be, but to be armed or furnished with fearful examples, as often as he is wylling to take vengeaunce. We see then what Ionas meaneth, when he speaketh of great feare. Although eache is to be marked, that they feared, even so that it was easie to gather out of the wordes of the Prophet, that the God of Israel was the onely maker of heauen and earth: then that which followed of great feare must hither be referred, even as I haue alredy saide, vnto an earnest and serious feare, seing that all feare immediatly vanishest awaie from those which beleue not. But where as the shippmen and the rest of the passengers did chide Ionas here the Lorde payeth vnto him the rewarde which he had deserued. He had fledde from the presence of God, by this meanes as we haue saide, hadde he abrogated from God the chace souerayntie. For what manner of auctorite is that of Gods, if every of vs refuseth his commaundements and flath from his sight: when as therfore Ionas would priuily escape God, he is subdued vnto men. There be prophane, yea barbarous men: which challice his sinne and which be his censors and iudges. The which thing also we see oftentimes to happen. For they whiche willingly obaye not God and his woyde afterwardes do throwe themselues into many offences, and the filthines of them is seene vnto the common people or publiclye. And then because they cannot suffer God to be their maister and teacher, they are compelled to suffer innumerable controulers: they are noted with the reproches of the common people, they are made manifest euerie where by the finger, at the length they are drawn to the galowes, and the hangman is their chiefe maister.

The same thing see we in Ionas: Even whē as the Maister of the shyppe first rebuked his drowsie sleepe, when he sayd, at the least thou yet call vpon thy God: what meanest thou D thou sharpe heade: thou lyest here lyke a blocke: and in the meane tyme, seest vs to be plunged in extreame daunger. When as therfore the shypmaister so sharplie thus

first inueyghed against Jonas, and then againe all the other Shypmen with one voyce beganne to bayte him, certaintly we perceyue that he is made subiect to the censures of all men, because he woulde take away from God his emperie or government.

If therefore at any tyme the lyke happen vnto vs, that the Lorde maketh vs subiect to the reprochfull tauntes of men, when as we woulde priuileie escape or auoyde his iudgement, let vs not maruayle: But euen as Jonas here gentlie aunswereth, and neyther murmureth nor resisteth, so also at the length with the true spirite of mekenesse, let euerie of vs acknowledge our sinnes, when they be reproued, yea, euen although chyldren be our Judges, or if any of the most base or contemptible ryleth against vs, let vs suffer it patientlie, and let vs know this kinde of Controwlers happeneth vnto vs by the prouidence of God. Note it followeth.

¶ And they sayd vnto him, what shal we do vnto thee, *T he text.*  
that the Sea maye depart from vs? For the Sea went, *vers. 11.*  
that is: was troubled, and was tempestuous.

And he sayde vnto them, Take me, and cast me forth <sup>12.</sup>  
into the Sea, and the Sea shall depart from you, for I  
knowe that for my sake this great tempest happened  
vpon you, that is, is come vpon you.

**T**hat the Mariners take consayle of Jonas, thereby *Caluine.*  
T appeareth they were touched with a certaine reuerence  
of him, so that they durst not touch him. We see therefore,  
howe greatly almost in one moment they profited, when  
they spare a man being an Israelite, because in that people  
they acknowledge the true God, the chiese king of heauen  
and earth to be worshipped. For without all doubt, feare  
was the onelie let, that immediatlie they cast not Jonas into  
the

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the sea. For when it was certayne that for his offence God was angrye with them all, why deliuer they not themselves of that great offence. What therefore they staye in so great daunger, and straight way durste not snatche vp Ionas, therby is it euident truly, that they were withoulden, with the reuerence of God, whereof I speake. Therefore demaunde they what was necessary to be done. What therefore shall

*Quia mact we doo unto thee, that the sea may depart from vs: for the sea went, ibat.*

sayth he. By the verbe of going, Ionas understandeth that the sea was vnquiet. For when the sea is calme it is sayd to be quiet, but when it is troublesome, then hath it diuerse motions & losings. *The Sea*, therefore dyd goe, or wrought, then it was tempestuous: we see then that God was not contented with the ignominie of Ionas, but woulde also further persecute his faulfe, Ionas therefore must be brought to the punishment which he had deserued, although myrraculouslie he was afterwarde delyuered from death, as we shal see in place conuenient. Ionas then aunswereþ: *Take me, and cast me into the Sea, and it shall depart from you:* Here ryseth a question: whether Ionas ought of his owne accord to offer himself to death, for this semeth to be a token of desperation. For he mought submit himself to their censure. But here as it were, he pricketh them forwarde: *Cast me (sayth he) into the Sea, for otherwise then by my punishment, ye shall not please God.* He seemeth lyke a desperate man, when so of his owne minde he hasteneth to his ende. But without doubt Ionas perceiued that from aboue he was required to punishment. It is vncertaine whether he then conceyued any hope of safegard, that is whether with present confidence he rested himselfe vpon the fauour of God, but whatsoever it be, we may yet gather that he commeth forth to death, because he understandeth, and is certainly perswaded that he was therewnto summoned after a sorte euen by the manifest voyce of God, and so it is not doubtfull but that patiently he undertaketh the iudgement, that the Lorde hath brought against

against him. Therefore sayth he: *Take me and cast me into the Sea, and afterwarde the Sea shal depart from you.* Here Ionaſ not onelie pronounceth that God may be pacified by his death, because the Lotte fell vpon him, but else otherwyſe knoweth he that his death may ſuffice in ſtēde of Sacrifice, that the tempeſt maye ceaſe. And to the ſame ende foloweth the reaſon: *I knowe (ſayth he) that for my ſake this tempeſt is vpon you.* When as he ſaith he knoweth, this cannot be reſer- red vnto the Lotte, for this knowledge was common vnto them all. But Ionaſ here as it were by the ſpirite of Pro- phetrie ſpeaketh. And there is no doubt, but he conſirmeth the thing that I firſt touched, even the God of Iſrael to be the chiefe and onely king of heauen and earth. This cer- taintie of knowledge therefore, of the which Ionaſ ſpeaketh, ought firſt to be referred to his conſcience: ſecondly, to the inſtructiō of godliuenſe wherwith he was endued. But now we maye gather out of theſe wordes a moſt profitable doc- trine, even that Ionaſ here reaſoneth not the matter with God, neyther contemptuously doth freke that God ſo ſevere- liue puniſheth him. For he taketh vpon him wyllinglie both the guyltineſſe and the punishment, euuen as firſt when he ſayde, *I am the worſhipper of the truē God.* Howe confeſſeth he y truē God, whose moſt heauy hande he at that time felte. But we ſee Ionaſ ſo to be subdued, that he leſt not of to yeſde vnto God his iuſt honour: yea although preſent death were before his eyes. Although the wrath of God burned a- gainſt him, yet we ſee (as we haue ſaide) howe he gaue vnto God his honour. So the ſame in this place is repeated: *Beholde (ſayth he) I knowe that for my ſake this great tempeſt is ligted vpon you.* He certainlye murmureth not againſt God, that vpon him ſelue taketh all the blame. This therefore is the truē confeſſion of repenitance: when as we acknow- ledge God, and wyllinglie alſo witneſſe before men that he is iuſte, althoſh to our fleſhlie ſenes he ſeeme cruelly to rage againſt vs. When as we geue vnto him the prayſe of

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righteousnesse, then truelic do we shewe our repentaunce. For except the anger of God constraine vs to this humilitie, alwayes we shalbe fylded with bytternesse: and howsoever we ware silent for a tyme, our harte notwithstanding wyll be contemptuous and rebellious. Therefore this humilitie alwaye foloweth repentaunce, euen till the sinner prostrateth himself before God, & willirgly taketh vpō him his offence, & cndeououreth not by shifting sleights to escape. And it is no maruayle that Ionas so farre humbleth himself. For we see the Shypme to do the same, when they say, that the Lotte is to be cast, adding withal: *Come & let vs cast Lots, that we maie know vvh y this euill is happened vnto vs.* They dwalwe not God within the compasse of the Lotte, but they appoynt him for Judge, and by this meane acknowledge they, that they are iustlie punished. And yet euerie one thinketh him selfe to be innocent: for howsoever their conscience dyd gnawe them, yet no man thinketh himselfe culpable of so great offence, that he shoulde come vnder the vengeance of God.

When as yet I saye, the Mariners thought them selues free from such wickednesse, they therefore brawle or quarrel not with God, but suffred him to be Judge abeue all men. When as therfore so barbarous men contained themselues within these boundes of modestie, it is no maruayle if Ionas chiestie being throughlie awaked, and beginning to feele his sinne, and hardlie helde also vnder the hande of God, it is (I saye) no maruayle, if then he confessed him selfe faulty toward God, and worthelie to suffer so great and greuous punishment. This is therefore to be noted howe he sayth that he knoweth, that for his cause this tempest happened vnto them, or that the Sea was so tempestuous against all men. The rest we wyl deserre tyll to morrowe.

## The Prayer.

Caunt O almighty God , seeing that daylie  
 thou doest solicite vs to repentaunce, and euerie  
 of vs also is pricked with the guyltinelle of  
 his own wickednesse: graunt I say that we secure  
 lie sleepe not in our iniquities , neither deceyue our  
 selues with vaine flatteries: but rather that euerie  
 one of vs diligentlie examine him selfe , and then  
 that with one mouth and harte we may confess all  
 of vs to be guiltie not of a smal fault onely, but euen  
 of eternal death: and that no other remedie remaine  
 th for vs, but thine immensurable mercie, and so  
 also that we maye seeke and embrace that grace  
 which by thy sonne was offered vnto al men , and  
 daylie through his Gospel is offered , that we ha  
 uing him our mediator, maye not cease to hope wel  
 euen in the middest of a thousand deaths , vntyl we  
 be gathered together into that blessed lyfe , which  
 is purchased vnto vs by the blood of the same thy  
 sonne. Amen.

¶ And the men rowed to bring backe the shyp to land, *The text.*  
 and they coulde not , for the Sea wrought and was *vers. 13.*  
 troublous against them.

And they cryed vnto the Lorde, and sayde: we beseech <sup>14.</sup>  
 thee O Lorde, we beseeche thee, let vs not perish, for  
 the lyfe of this man , and laye not vpon vs innocent  
 blodd: for thou O Lord hast done, as it pleased thee.  
*H.ij.*      *This*

# Upon the Prophet Jonas.

Calvin.



His verse declareth that the shippmen and the rest were then more moued to mercy , when they sawe the holy Prophet of God willingly to vndertake that punishment that he had deserued . And because he confessed himselfe guilty, and refuseth not the punishment , hereby it came to passe, that they which were prophane men and in a manner barbarous desired to spare his life. And when as every man might be amazed at the present perill, this more increaseth the miracle , that they yet had respect vnto the lyfe of him, who alone was in the fault, and who now freely had confessed the same . But the Lord so turned their mindes , that it might more cleerly appeare vnto vs, how greuous a crime it is to flye from the calling of God , and not willingly to obey his commaundements, as we haue alredy saide. Many thinke this to be but a light offence , and so easily flatter them selues : but it lyeth not in the iudgement of man , to weygh the offences : this is a deceyful ballaunce , when men esteeme their sinnes by their owne sence . Let vs therefore learne to geue vnto God his honour, euen that he alone may be Judge , that he may shine aboue vs , that he maye determine vpon the lightnesse of the greatnessse of eache offence.

But truly, except men deceived themselues willingly with foolish flatteryes, for certaintely, common sence woulde tell vs this, that it is no light offence, to fly from the gouernment and Imperie of God , for as we haue alredy sayde , by this meanes do men take away from God the soueraintye . For what remaineth vnto god, if he may not gouerne me, whom he hath made and whome by his power he sustayneth. The Lord would therfore here shew that his yre none otherwise could be pacified, but by the drowning of Jonas in the sea : althoughe he respected a deeper matter, as we shal hereafter see.

But this in the meane tyme is worthy to be noted , that the Lord woulde place an example in the person of Jonas whereby all men may know that there is no dallyng with him:

him: but as soone as he commaundeth any thing, he is to be obeyed. The woorde which the Prophet vseth, Interpreters do diverslie expound, Hathar, properly is to digge: and therfore some thinke that it is a Metaphoricall speache, because the Rowers do seeme to digge the sea: and this sense might agree well. Others fetch a Metaphor farther, that the Marriners searched, or sought meanes whereby they might scryke the Shyp on grounde: but the other Metaphor, because it is nearer the matter, pleasest me better. The Latins call this Moliri, not onely when the Rowers do rowe harde, but also when they vse some greater endeouours.

Well, the Shypmen then endeouored to bring backe the shipp. Vittie in  
Indidelles,  
Crueltie in  
Christians.

But to what ende:euuen that they might spare the lyfe of the man, who had already confessed him selfe to be guilty before God, and for his offence that tempest to be rayled vp which threatned Shypwzacke to them all. But he sayth, *That they could: not, because the Sea was troublesome.* As already we saw in the Lecture yesterdavie. Now I come to the next verse. *They cried (sayth he) unto the Lorde and saide, we beseeche thee O Lorde, we beseeche thee let vs not perish for the life of this man, and (Ne des. i. Ne reijcias) Cast not vpon vs innocent blood.* Now more plainly doth the Prophet expresse, why the Shypmen so greatlie laboured to returne into the Hauen, or to come to so ne shore: euuen because they were now perswaded that Jonas was the worshypper of the true God, and not that onelie, but also that he was a Prophet: after he had declared, as we haue already seene, that he fledde frcm the sight of God, because he feared to execute that commaundement, of the which we haue already vnderstode. A reurence therfore fell vpon the Shypmen, when they knewe Jonas to be the seruaunt of the true God. And yet they see Jonas for one faulte to stande before the tribunall seate of God, and was now to be punished: this I saye they saw, and yet they desired to saue him from punishment. This place teacheth, that to abhore cruentie, is euuen by nature grafted in all men?

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men : For howsoeuer many men are cruell and blood-thirstys, because it is grafted in them by Nature . Yet than they never be voyde of this knowledge , that shedding of mans blood is detestable . But yet many harden themselves, and yet haue they a seared conscience, and never can shake of that error of minde, but that they shall alwaies feele them selues to be abhominable both to God and man, whyle thus they shedde innocent blood . Hence doth it come that the Shypmen, which otherwise had in them scarce one dropp of humanitic , yet do humblie flee for succour vnto God , when it touched but the death of one onelie man , and here they saye, Anah Ichouah, *W*e beseech thee O Lorde. And to the confirmation of the matter , he repeateth the woorde, Anah, *W*e beseech thee. Which declareth that the Shypmen humblie entreated that God woulde not impune this cryme vnto them.

We see therfore that although these men never fasshed the doctrine of þ law, yet naturally were they so instructed, that they knewe , that mans blood was deere and precious vnto God. Nowe asmuch as concerneth vs, we ought not onelie to immitate these Marriners, but also farre to surpassee them. For not onelie ought the rule of Nature to be of force with vs : but we also haere what God by his owne mouth hath pronounced : *V*ho so sheddeth mans blood, his blood shall be shed againe . And we knowe also why God taketh vpon him to defende the lyfe of men , euен because they be created according to his Image. Whosouer therefore violently maketh an assault against men , the same as much as in him lyeth violaleth the Image of the eternal God. Seing it is so : ought not all violence & crueltie to be vnto vs a double horrore ? Yet must we gather out of this doctrine another thing . For here God declareth by a singular testimony, what a fatherlie affection he beareth vnto vs , whyle he woulde haue our lyfe to be vnder his safetie and protection, and declareth in verie daede that he taketh care for vs , because

cause he wyll take vengeance vpon them, if any man vni-  
justlie do v̄ any hurt. We see therefore howe this doc-  
trine on the one parte restrayneth v̄ from working any  
thing against our brethren: and againe, assurēth v̄ of the  
fatherlie loue of God, that we being trayned on with this  
delectation, maye learne to deluyer our selues wholy into  
his custody.

Now come I to the last member of this verse, where the  
Shipmen saye: *For thou O Lorde hast done euē as it pleased  
thee.* Here the Shipmen sufficiently shewe that wyllinglie  
they shedde not innocent blōd. But howe can these thinges  
agreē betwēne them selues, that both it shoulde be innocent  
blōd, and againe that they shoulde be without faulte? they  
use this excusation, that they obey the iudgement of God,  
that they do nothing in this case rashlie, or for their owne  
pleasure: but that they follow y which God hath prescribed.  
For although God spake not, euidentlie yet there appeared  
what he commaunded. For he woulde haue the tempest  
continew tyll Ionas were drownē, as though God requi-  
red some Sacrifice in the death of Ionas: and these thinges  
do the Mariners obiect. But let vs marke, not to laye the  
faulte vpon God, as blasphemous men do, who whyle they  
court to acquite them selues, they make God in faulte, or at  
the least set him in their place. Why (saye they) lytteth  
he also as a Judge to condempne vs, who him selfe is the  
first authoř of our transgression: because he so appointed it?  
At this daye truelie many phantlike fellowes speake thus,  
and even take away all difference of god and euyll, as if the  
lycencionsesse of men were vnto them in steede of a lawe:  
and do in the meane time pretendē the prouidence of God.  
Ionas would not that this shoulde be vnderstode of the ship-  
men: but they speake this, because they vnderstande that  
God doth gouerne the world with righteous iudgement, al-  
though secrete be his counsayles, and can not in our capaci-  
ties be comprehended. Because therefore they were of this

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fullie perswaded ; therevpon do they comfort them selues : and in the meane time , notwithstanding howe soever they yelde vnto God the praise of righteousnesse : yet feare they least they shoulde be thought guyltie of innocent blod.

Nowe then we see , howe reuerentlie these men spake of God: and also what great Religion was in them , that they woulde not defraude God of his due praise : *Thou O Lord* (say they) *hast done as it pleased thee* . Do they here accuse God of tyranny , as though he shoulde overthowe al things without eyther order or reason . No verelie: but they take that p:inciple: that the wyll of God is right and iust : *Yea,* whatsoeuer God hath determined with him selfe the same without any controuersie is iust . Then when they be once perswaded of this , immediatlie they take for a rule of well doing the wyll of God . And saye , *Euen because thou O Lord hast done as it pleased thee* , Therefore are we blamelesse . But here it is also conuenient to adde mozeouer , that the shypmen do not here b:able about the secrete prouidence of God , and laye homicide to his charge , as vngodlie and filthy dogges do nowe a dayes : but because God hath manifested his determination vnto them , they declare that , that the rageing stormes of the sea , & the tempest can not be otherwise settled and quieted , but by the drowning of Ionas , therefore this knowledge of the counsayle of God , take they for a certaine lawe . And yet as I haue sayde , do they still submissive vnto the mercie , least in a matter so perilous and confused , he shoulde infolde them in the same punishment , because they are compelled to shedde innocent blod . Well , nowe we knowe the meaning of this place . It followeth .

*The text.  
vers.15.*

¶ And they tooke vp Ionas , and cast him into the Sea , and the Sea ceased from his rageing .

*Calum.*

¶ Cre Ionas nowe declareth that the tempest was raysed by soz his offence : because the euent proued the same certaine

certainely. For not onely because the Mariners cast lottes, but because after Ionas was cast into the ſea, the ſea was calme, this ſobaine chaunge ſufficientlie declared that Ionas onelie was the cauſe why they were ſo neare to ſhipwreck. For if the ſea had bene ſetled ſhortlie after, and yet ſome time betwene, this calme might haue bene ascribed to Fortune. But ſeing the ſea was quiet euuen the ſame mo-ment, it coulde not otherwyſe be ſayde, but that Ionas was thus condenmned by the iudgement of God. He was indeade cast into the ſea by the handes of men, but God ſo ruled, that nothing coulde be ascribed vnto men. But that they execute that iudgement which God openlie commaundeth, and requireth of them. To this ende therefore beſongeth this verſe. Powe he addeth.

¶ And the men feared the Lorde with a great feare, *The text.*  
and offered a Sacrifice vnto the Lorde, and vowed *vers. 16.*  
vowes.

**N**owe Ionas declared what fruitte followed: and fyfth he *Caluine.*  
ſayth, that the ſhyppmen feared the true God. For here he uſeth the proper name of God *Iehouah*, when as before we ſaw that they were geuen wholie to their ſuperſtitious, when euerie man cried vnto his Gods. But that was an erroneous ſtudie, for they wandered after their ſuperſtitious. Powe the Prophet noteth a diſference, euuen that they began to feare the true God. And althoſh it maye be y af-terward they ſlidde backe into their former errorz, this yet ought not to be p;ermitted, euuen that God coucelled them to ſuch feare. The Hebrewes as it is already ſayd, do ſome-*Ver. 32-33*  
time take Timere deū, to feare God, for Colere deū, gene-  
rally, to worship God: In the ſecond of the Kings, the. 17 Cha.  
It is ſayd of the newe inhabitaunts of the lande Chanaan,  
which were tranſlated out of Perſea, *They feared the Lorde:*  
That is, they immitated the rytes of the law in *Sacrifices*,

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to worshippe God . But in this place, that which is added, doth shewe that the manner of speaking is more restrained: for there is added, *A great feare* . Therefore Ionas signified that the Mariners and other Passengers were touched not onelie with a certaine feare of God , but also perceyued the God of Israel to be the chiese king of heauen and earth, and to holde all thinges in his hande and Imperie . Neyther is it any doubte but that this feare so brought them to true knowledge , that they perceyued that they were mocked before , and that whatsoeuer the woorlde hath saygned , to be a mære toye and deceipte . And that the Gods made by the mindes of men are nothinge else then mære Idolles .

Alle vnderstante nowe the mynde of Ionas .

But here are we to speake some what more largely of the feare of God . The scripture when it speaketh of the feare of

The feare of God, sometyme meaneth outwarde worshippe sometime a-  
of God two  
ways ta-  
ken for out-  
ward wor-  
ship, & true  
pietie.

gaine , true pietye . Where outward worship is touched  
there it is a small thinge . For hypocrites are accustomed  
to vse their ceremonies and testifeye that they worship the  
true God; but yet because they submite not themselues vnto  
God with a sincere affection, neyther bring forth sayth noz  
repentaunce , therfore do they nothing els but mocke and  
counterseyt . But the feare of God is oftentimes taken for  
godlynesse it selfe : and then is it called the beginning and  
the head of wisdom, and also wisdom it selfe , as in the booke

*Job. 28, 28* of Job : The feare of God therefore that is that reuerence  
whereby the saythfull willingly submytte themselues to  
God, is the beginning or head of wisdome . But oftentimes  
also it commeth to passe that men are touched with a servile  
feare, so that they desire to obay God . In the meane time  
yet they rather desire that he were plucked from the throne .  
This servile feare is full of contumacye, because they which  
cannot exempt themselues from his power and Imperie,  
yet do gnaue the bryde . Such was this feare whereof  
Ionas here entreateth . For all the men whereof Ionas  
here

here maketh mencion so sodainely were not chaunged, that they wholly addicted themselves to God. For they had not profited so much, neyther was the conversion of their mindes so perfect and true, that they were thereby chaunged into new men. Why then feared they? Euen as God wlest from them a certaine confession for a tyme. It may yet bee that some of them profited them for the more and more: but I now speake generally of all.

Because therefore they feared God, we cannot thereby gather that they so wholly were conuerted, that they alafterward were addicted to the God of Isracl. But yet they were constrainyd to perceyue and confesse the God of Isracl, to be the onely and true God. By what meanes? for that the fearefull iudgement of God had stroken a terroure into them, so that they perceyued him to be onely God whiche contained vnder his gouernement both heauen and earth. Now then we see in what degre this feare is to be placed which Ionas here toucheth. For if afterwarde there folowed no better progresse, or going forward in trueth, this was onely of force to condempnation, because when as these shippē by this manifest instruction, acknowledged the onelie God, yet they mingled their wicked & impious superstitions with his worship, as in many men it is scene at this daye.

The Papistes holde one principle with vs, that the onely God is the maker of heauen and earth: yea, they come neerer also, euen that the onelie begotten Sonne of God, is our redeemer. But in the meane time we see howe they pollute the whole seruice of God, and turne his trueth into lyes, & mingle God with Idolles, in such sort that there is nothing pure among them. But that principle is much worth, if God do reache his hande to miserable men. For if in the Papacie this were not certaintely helde, that the woorde of God is to be credited, and Christ the sonne of God to be king and heade of the Church, there were long circuitions to be vsed with them: but we haue a familiar enteraunce vnto

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them. For when we obiect both the law, the Prophets, and the Gospell, they are helde then with a certaine reverence, neyther dare they contempne the authoritie of the most high God. We see therefore howe this feare of it selfe is to small purpose, if men sticke styll in their olde myze: but if the Lord wyl call them further, this feare then openeth to them the gate vnto true pietie. So (as I have sayde) it might be, that some of the Mariners and other shypmen after that profyted more: But that feare of it selfe coulde nothing else do, but conuince them, in such sort that no excusation might profite them before the iudgement seate of God: because a token was shewed, whereby they might knowe that there was none other God, then was called vpō of the elect people. Afterward he addeth, that they Offered a Sacrifice unto the Lord. They were accustomed before, to offer sacrifices to their Idols, but now they declared that they worshipped the God of Israel: so to this ende do belong the Sacrifices. But withal this is to be noted, that this confessiō was of them expresse, that God might confirme the faith or credit of his word. For when they perceyued this whole matter to be gouerned by þ Wyl of God, they were compelled to confess that he was the true God, and this was the ende and scope of the Sacrifice.

But here it maye be demaunded, whether that Sacrifice pleased God. It is certaine that so soone as men bring in their owne inuentiones, by that mixture is corrupted and vitiated, whatsoeuer else in them might seeme worthy of prayse. For God wyl haue no fellowe, as it is sufficientlie knowne. And alwaye that saying of Ezechiel is to be kept in memorie: *Go ye, and Sacrifice to the diuel, and not unto me*, sayth the Lorde. God there refuseth all Sacrifices which they were wont to offer among the people of Israel, euen because there were superstitions mingled with them. God therfore declareth that he so disalloweth these mixtures, that he had rather that superstitious men shoulde be wholie given to the diuell, then that his sacred name shoulde so be

prophaned . Therfore of it selfe this sacrifice was neyther lawfull , nor coulde please God : but by Accidens , or outwardlie ( if I maye so speake ) this Sacrifice pleased God: because he woulde haue his glorie by this meanes to flourish and shine . And although he refuseth the shypmen them selues , yet woulde he haue this worke to be some testimo-  
 nie of his glorie : as for example : Oftentimes the worke in respect of the man may be corrupt , and yet after an acciden-  
 tall manner it shall tende to the glorie of God . And this is dilygentlie to be noted . For at this daye there is a disputa-  
 tion or rather a sharpe contention about god workes : And the Sophisters in this subtile argument or Paralogisme deceyue them selues , because they thinke or imagine that workes , morally godlyther are preparatorie to the obtay-  
 ning of grace , or else are meritorious or deseruers of eter-  
 nall saluation . When they saye workes morally godly , they onelie respect or regarde outward appearaunces : they ney-  
 ther respect the fountaine from whence they come , nor yet the scope whereto they tende . If the harte of man be im-  
 pure , certainly the worke that procedeth from thence shall be alwayes vnpure and shall stinke in the sight of God . Ag-  
 ains, if the ende be wicked , that is , if the purpose of men be not to worshippe God , and that with a sincere hart , euen that worke which is otherwise most excellent , shalbe most filthie in the sight of God .

To chyldishly therfore and farre are the Sophisters deceyued , when they saye that workes , morally godly , do please God , or be preparatiues vnto grace , or deseruers of salua-  
 tion . But howe maye it be that a worke shoulde not please God , and yet tende to his glorie ? I aunswere , that this be-  
 rie well agreeth , neither is there here any contrarietie , which easilie cannot be accorded : For God after an acciden-  
 tall manner , as I haue already sayde , applyeth those things to his glorie , which of them selues ( I saye , of them selues , that is in respect of men ) are verie corrupt . So also in the

Howe the  
 worke of a  
 wicked man  
 maye please  
 God .

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Papacie the name of a Christian serueth to the glorie of God, for alwaies some remnaunt of Christianity remaineth. For howe commeth it to passe, that in this time the light of the gospell hath appeared out, when as yet at the least in few places true pietie hath bene restored? Forsooth, because the Lorde never suffered true Religion to be quite extinguisched or quenched, in that place where yet it hath bene corrupted. In the Papacie therefore, Baptisme, the verie name aswell of Christ as of the Church, Finally, A certaine forme of godlineſſe: All these of them selues were vnprouitable altogether, but yet after an accident all ſort, are of forſe, even as I haue ſayde. But if we conſider aswell the Sacrificers, as also the common ſorte of people, we ſhall finde, that they do nothing but paruer the worship of God. When as rafhie and lyke a hodgepodge, they toyne their ſuperſtitious and inuentionis to the worde of God, no ſinceritie is obſerved. When therefore they thus confounde heauen and earth together, nothing elſe do they but prouoke vpon them ſelues the wrath of God. Nowe therefore we knowe why Ionas ſayth, that the ſhypmen and Paſſengers offered Sacrifices to God. But yet this alſo is to be remembred that I lateſt ſayde, this Sacrifice to be a ſigne of the worship of God. For from the beginning, alwayes this opinion remayned in the hartes of all men, that Sacrifices were not to be offered, but to God onelie. And prophane men in all ages none otherwife deſined of Sacrifices, but even that by them, they ſhewed forth their Religion towarde the Gods.

When as therefore Sacrifices from the beginning haue bene offered to God alone, it followeth that they at this day are inexcusable, which adioygne ſome as fellowes with God, and vnto mortall men or Angels, offer their Sacrifices. Howe may this be borne in Christians, ſith the Gentiles alwayes haue confeſſed that they tooke them alwayes as Gods vnto whome they were accustomed to offer their ſacrifices? But ſeing now God pronouceth his chiefeſt Sacrifice

erences? But now seeing God pronouceth his chiefeſt Sacriſce to be Inuocation, as we reade Pſa.50. In the Papacie al Religion is quite peruerted, whē as they not onelie inuocate God, but also the verie creatures, neither doubfe they more often to ſe for ſuccour vnto Peter or Paul, yea, euen to Saintes of their owne making, counterfeſt and feygned, then vnto one God. When as therefore they ſpoyle God of that his chiefeſt ryght, we perceyue that with that their ſacriledge they treade vnder ſcote all pietie and godlynelle. If therfore prophane men teſtified that they worſhipped the Lord, and the God of Iſrael onelie, with that their outward ſacrifice: let vs at this daye leарne not to tranſerre the honour of god right belonging vnto God, to the creatures, but let this honour, euen that he onelie maye be inuocated, remaine wholie and inuiolable vnto him: because this, euen as I haue ſayde, is the chiefeſt and moſt preceſious ſacrifice that he requireth and alloweth.

Nowe also Jonas addeth that, *The Shipmen vowed vowes to God.* This appertaineth to geuing of thankes, or is a parte of thankſgeuing. For we knowe that in bowes alwaies this hath bene the intent, not onely of the holie Fathers, but also of ſuperſtitious Hipocrites, both to binde them ſelues to God, and also to geue him thankes, and teſtifie that they owe vnto him or ſtande bounde vnto him both for the preſeruation of their lyues, and also for any other benefite that happened vnto them. And this was the continuall course in bowing bowes, in all ages. Therefore when as nowe the ſhipmen made bowes vnto God, certainly they renounced their Idolles. Ifyrſt they cryed out to their gods, but nowe they vnderſtande that they brayed in vaine, and without profit: for that rashlie they cast abroade their voyces in the ayre. Nowe therefore they direct their bowes to the true God, because they knowe that their lyues be in his hande. And hence is it eafe to be collected, howe ſolliſhly *The Sophifters heape togeather at this daye all the places of phifters miſtake the Scripture Scripture,*

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Scripture which entreate of Vowes, or where any mention is made of Vowes. For they thinke, when we condemne their wicked vowes, that we are utterly overwhelmed, and banished with their vaine collection of that verie worde, *Vowe*. And yet none of vs ever denied, neyther do deny, but that it is lawfull to make a vowe, so that it be done by the prescription of the lawe and the gospell: that is, so that men do not rashlie obtrude vnto God, whatsoever commeth in their minde, but do vowe that which is acceptable vnto him: and againe, have with them a right & iust ende of their vowes, euē that they maye thereby testifie their thankfulness in the sight of God. But in common vowes there be most palpable corruptiōs, as there is also in all the Popes Religion: because they do confuselie vowe this or that to God, and neuer respect what the Lord re-quireth or alloweth: As one man for certaine dayes abstaineth from eating of fleshe. Another man kōmbeth not his head for a certaine tyme. And another wandereth in some pylgremage. We knowe that all these thinges are refused of God. Againe, admitte, they vowe nothing but that which is allowed of God, yet is that also verie prosperously done, because they wyll needes by this manner binde God vnto them. And alwayes that devillish opinion of Deserit or Merite sticketh in their mindes. Lastlie also, they neuer respect what they them selues are able to do, but they vowe perpetuall chastitie, when as yet incontinencie doth burne them: and so we see that after that manner of the Gyaunts, they fight and strive against God him selfe, and withall do permitte vnto them selues an vnbridled libertie, to vowe any thing what they lyst. Let vs knowe therfore that as often as the Scripture speaketh of vowes, it taketh these two principles, euē that vowes, because they belong to the worshippe of God, ought not to be vndertaken without any difference at the pleasure of men, or as men of vowes. lyste, but ought to be reduced and referred vnto their rule, euē

It is lawfull to make a vowe so that we make the word of God our warrant. The ende of common vowes.

why there be corruptiōns in the vowes of the common people or of the papacy.

Two principles vnde of the scripture when it speaketh of vowes.

even that men bring nothing unto God, but that which they by his wo<sup>rd</sup>e knowe to be allowed of him: and againe, that they keepe the right ende, even to declare by this token their thankfulnesse towarde God, and witnesse that by his bene-  
fit they are saued: even as when the shypmen vowed, cer-  
tainly they thought no other thing, but that God was their  
deliuerer: and so testifie þ at what time they shall safte come  
to the Hau<sup>e</sup>, that then they would make this manifest, that  
the God of Israel hath had mercie on them. It followeth.

¶ And the Lorde had prepared a great Fysh to swallow *The text.*  
þ Ionas: And Ionas was in the bellie of the Fysh, *vers. 17.*  
three dayes and three nights.

**T**He things which the Prophet here b<sup>r</sup>iefely mencioneth, *Calvin,*  
it is our part more diligently to consider: For this is ea-  
sily passe ouer, when in few words we read that Ionas was  
swallowed þ of one fish, and there remained for th<sup>r</sup>ee daies  
and th<sup>r</sup>ee nights. But yet although Ionas neither amplifi-  
eth nor setteth out after a Rhetorical sort the things which  
we so lightly passe ouer, neyther yet vseth any b<sup>r</sup>auerye  
of words, but maketh mencion thereof as of a common mat-  
ter, yet let vs see what the matter it selfe imponzeth Ionas is *If Ionas*  
cast into the Sea: He was before this, not onely the wo<sup>r</sup>- *so were pa-*  
shiper of the true God, but also a Prophet, and saythfully *nished*  
without doubt executed he his office. For God had not de-  
termined to send him to Nineuch, but because hee had be-  
stowed vpon him some notable gyfts: and knew also that he  
was sufficient to vndertake so great and so weighty a bur-  
den. H<sup>a</sup>ving therefore that Ionas faithfullie studied to wo<sup>r</sup>-  
shippe God, and all his lyfe to attende dilygentlie vpon him,  
and nowe yet is cast into the Sea, as vnworþy of the daye  
lyght, is rooted out from the company of men as vnworþy  
of the vulgare and vnaccustomed punishment, which other  
men sustaine, but is cast (as it were) out of the wo<sup>r</sup>lde, that

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he might be depryued of the commen elementes, which punishment in time past as it is well knowne, was appointed unto parricides, or murderers of their Parents.

When as Ionas therefore seeth him selfe so handled, what might he thinke? Againe, nowe when he sayth that he was thre whole dayes in the bellie of the Fishe, certainly so dyd the Lorde awake him, that he was troubled with continual disquiet: for he was drowne then when he was swallowed vp of the Fishe: but, euen as though the Lorde had violentlie draggered him to his iudgement thronne, so suffered he continuall torment. Continuallie also he myght thus thinke: howe arte thou dealte with all? For God kylleth thee not once onelie, but also wyll geue thee ouer vnto a thousande deathes.

*Job. 14. 6.* We see what Job sayth: That when he is deade, he shalbe quyet, and free from all myseries. Ionas without doublet was alwayes vexed with this griefe, that he knewe that God was against him; & his mortall enemie. His conscience might tell him: Thou dealest not nowe with men, but with God him selfe; who nowe persecuteth thee; because he was a fugitiue from his presence. When Ionas therefore of necessitie must nades recoumpt him selfe after this sorte the anger of God, this was more greuous vnto him then a hundred deathes. For Job and many other in this case most earnestlie desyred that they myght dye. But nowe because Ionas is not kylled, but languisheth in continuall tormentes, certainelie none of vs can comprehend in minde his grieses, so farre is he from the uttering of those thinges, which in those thre dayes myght come into the mynde of Ionas. But I can not make an ende of the reste nowe; I wyll deserre it therefore vntill the next Lecture.

## ¶ The Prayer.

¶ Raunt O almighty God, sith thou settest soþth  
 vnto vs at this tyme thy holie Prophet to be  
 a fearful example of thy wþath agaist al that  
 be disobedient and rebelles against thee: graunt (I  
 saye) that we may learne so to submyt al our senses  
 and affections vnto thy wþorde, that we refuse no-  
 thing that pleaseth thee, but that so we may learne  
 to lyue and dye vnto thee, that we maye wholly  
 depende vpon thy wyl, and maye imagin nothing,  
 but that which thou by thy wþorde hast testifyed to  
 be acceptable vnto thee, or alowed of thee, so that  
 we maye marche vnder thy conduct, and al our lyfe  
 long obey thy wþorde: tyl at the length we maye  
 come to that blessed rest which is purchased vnto  
 vs by the blood of thine onelie begotten sonne, and  
 layde vp for vs in heauen through the hope of the  
 gospel of the samie Christ. Amen.



¶ He last Lecture we begann to expounde the  
 last verse of the first Chapter, where Ionas  
 sayde that *A Fishe was prepared of the Lorde.*  
 ¶ We sayde that it could not otherwyse be, but  
 that Ionas, when as he was in the bellie of  
 that Fysh, dyd feele most greuous tormentes, as though  
 nowe he were appointed to eternall death, so long I saye as  
 he was deprived of the taste of Gods grace. ¶ Which thing  
 againe more evidentlie shalbe declared in his Canticle or  
 Psalme. But nowe one question is to be handeled of vs,  
 ¶ *B. iii. Whyþer*

*Caluin.*

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whyther God creaed at that tyme the Fish which receyued Ionas. For so much that saying (that: God prepared a Fish) saemeth to inferre. For if the Fish had at that time swamme in the Sea, the Prophet wight haue vsed another worde, as thus: The Lorde caused that the Fish shold Occurre, or: the Lorde Sent a Fish, for so the scripture is wont to speake. But here, the Fish is sayde to be prepared. But this doubt maye be resolued thus, that although God created not the Fish at that tyme, yet dyd he dispose the same to this vse: because we knowe that this was not done naturallie, that a Fish shold swallowe Ionas: and againe, shold thre dayes and thre nightes keepe him unperished in his bellie. I therfore referre that whiche here is spoken of (that a Fish was prepared) vnto the conseruation of Ionas. And certaine it is, that there be some such Fishes which are able to swallowe men whole. And Guleielmus Rondeletus, who wryt a booke of the Fishes of the Sea, by probable reason, gathereþ that it was a Fish called Lamia. He sawe that Fish whome he sayth to be of so large a bellie and boade mouth, that eaklie maye swallowe one man: and sayth also, that sometyme there was founde in the bellie of that Fish Lamia, an armed man. Wherefore as I sayde, eyther a Whale, or a Lamia, or some Fish unknownen vnto vs, maye devoure a whole man: but he whiche so is swollowed vp, lyueth not in the bellie of the fish. Wherefore Ionas, that he might note the myracle, sayth that this Fish was prepared of the Lorde, because he was receyued into the bellie of the Fish, as into a friendlie harborough or lodging. For there although he rested not in minde, yet in body he was as safe as if he had walked on the lande. When as therefore contrarie to the order of Nature, the Lorde preserved his Prophet there, no maruayle it is, if he saye that the Fish was prepared of the Lorde. Nowe I come to the seconde Chapter.

The fiske  
was prepa-  
red, that it  
was ordain-  
ed for the  
sauegard of  
the Pro-  
phet.

Gul.  
Rondele-  
tus.

*The 2. Chap.*

¶ And Jonas prayde vnto the Lord his God out of the *The text.*  
bellie of the Fish. *vers. 1.*

And he sayde, I haue cryed in mine affliction vnto the *2.*  
Lorde: and he hearde me, or he aunswere me, out  
of the bellie of the graue cryed I , and thou heardest  
my voyce.

**V**hen Jonas sayth , *That he prayde out of the in-* *Calvin.*  
*warde partes of the Fish , he syrft sheweth with*  
*what a sofitude of minde he was endewed.*  
*Then therfore he taketh him to a new minde,*  
*because when he was at liberty, he thought þ*  
*he might after a soþt mock God: he was a fugitiue from the*  
*Lorde: but nowe when he is shutte vp in outwarde myse-*  
*ries, he beginneth to praye, and of his owne accord setfeth*  
*him selfe in the sight of God . This is a chaunge or altera-*  
*tion worthy the noating . And herehence we gather howe*  
*greatlie it is expedient for vs , that we being drawne backe*  
*with chaynes and be detayned , shutte vp in fetters as it*  
*were, because when we are at lybertie, immediatly then we*  
*straye abroade without any measure . Jonas when he was*  
*at lybertie marked wanton as we see , but nowe when he*  
*perceyveth that he is faste bounde by the violent hande of*  
*God , he altereth his minde , and prayeth out of the bellie of*  
*the fysh. And this circumstaunce is also of vs to be marked,*  
*for the wordes sounde , as if he shoulde saye, that he prayde*  
*out of the verie helles . But howe coulde it be, that he then*  
*dyrected his prayers vnto God , by whose hande he sawe*  
*himselfe to be so seuerelie punished? For God most seuerelie*  
*handeled him . Jonas was after a soþte dyguen to eternall*  
*destruction,*

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A lawfull  
and fyt time  
to praye, is  
whe i the  
Lord pun-  
isheth vs.

destruction, for the bellie of the fysh, euen as we shall here-  
after see, was as the bellie of hell, or y graue. And yet in this  
desperation, Ionas gathereth his spritis to him and taketh  
courage, & can take him selfe the right waye vnto God: this  
is a wondersfull and almost an incredible example of sayth.  
Therefore let vs learne to waigh well what here is sayde:  
that when the Loerde punishmenteth vs hardlie, then is there a  
lawfull & a fyt tyme to pray. But we know how the grea-  
ter parte of people dispayre, and are not wont to offer their  
prayers vnto God: but when their mindes be quiet. But  
God himselfe then chiefly inuyketh vs vnto him, when as  
we are brought to greatest extremity. Let vs therefore  
remember that whiche Ionas telleth of himselfe, euen that he  
cryed vnto God out of the verie helles. And with all he also  
confygemeth, that his prayer proceded of true sayth: for he  
sayth not simply, that he prayed vnto the Loerde, but also he  
addeþ, *his God*. But he speaketh earnestlie and verie dely-  
verateli. Well: Ionas although he were not onelie lyke a  
deade man, but almost condempned, yet perswaded with  
him selfe that God for all this, notwithstanding woulde be  
mercifull vnto him, if he fledde for succour vnto him.

We see therefore that Ionas by chaunce as hypocrites are  
wont to haue the name of God in their mouthes, when  
they be oppressed: but he prayed seriously: because he was  
perswaded that God woulde be mercifull vnto him. Nowe  
it is to be marked that the prayer of Ionas was not vttered  
in these wordes which here are mencioned: but Ionas while  
he was in the belly of the Whale meditated with himselfe  
these cogitations.

After what sorte therefore he was affected, he declarerh in  
this Canticle, and we shal certainly see that he was drawne  
every waye: as in temptations it must needes be that our  
mindes shoulde be moued hether and thether. For the ser-  
uaunts of God enjoy not the victorie without great trou-  
ble, we must therefore playe the souldier & that valiauntly,  
that

that we may get the victory. Ionas therefore in this Canticle sheweth that he was tossed with great disquietnesse & sharpe tormentes: but with all he sheweth that this principle was stedfastlie syred in his minde, that God must be sought vnto, and againe, that he seeketh him not in vaine, because he is alwayes ready to helpe thole that be his, as often as they shall crye vnto him. And therefore he sayth: *I cried vnto the Lorde when I was in trouble, and he aunswered mee.* There is no doubt but that Ionas mentioneth after he came out of the belly of the Whale, what happened vnto him, & gaue thankes to God. This first verse therefore conteyneth two partes. First that Ionas in his distresse, fledde for succour vnto God: The seconde parte conteyneth a thanksgeuing for that, marueylouslie and contrarie to all fleshlie imagination he was delyucred: *I haue cryed (sayth he) in my tribulation vnto the Lorde, I tryed out of the belly of hell, and thou heardest my voyce.* Ionas as we shall hereafter see, not without great contention directed his prayer vnto God: he striued with many difficulties: but howsoeuer many impedimentes dyd concurre, yet went he forewarde and stayed not from prayer.

Now he also declareth that he prayed not in bayne: for that he might the more amply set out the grace of God, he saith: *out of the belly of the graue.* He put this word, *Affliction*, in the first member of the verse, but here more clerely doth he expresse how notable and worthy of memory was the benefit of God, that he escaped safe out of the belly of the Whale, because the same belly of the fishe was as the belly of the graue. Schol the Hebrewes cal the graue, *of the corruption* that is therein. And the Latin interpreter almost in every place hath translated it, *Hell*: and sometime Schol is taken for *Hell* it selfe: of the estate of the reprobates, whereby they perceyue themselues condemned in the sight of God, but more often is it taken for the graue, which since I gladly in this place kepe, euen that the fishe was lyke the graues. But

Schol veris  
often taken  
for & graue.

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he signifieth that he was so enclosed in the graue: that there appeared no way out. What is the belly of the graue? even the most inward and dæppest part of the graue. And when Ionas was in this state and case he sayth: that he was heard of the Lord. And here againe it is expedient to repeate that whiche I lately touched, even: that Ionas although in mesme grænouse temptation, was not so oppressed, but that his prayer escaped into the presence of God. He prayed therfore, and not simply prayde but he also expresteth his bchemency and affection when he sayth that he cryed, and made a strong noyse, and it is no doubt, but that very necessitee wreted from Ionas grænouse complaynts. But how so the matter be: he howled not, as the vnbelouers are wont, who feele their sinnes, and sufficiently complayne, but yet they powre out vayne bellowings to no purpose Ionas here discerneth himselfe from them, saying that he cryed and called vnto God. Now it followeth.

The text.  
vers.3.

**C**For thou haddest cast me into the bottome in the middest of the Sea, and the flooddes compassed me about, al thy surges and al thy waues passed ouer me.

Caluin.

**I**Reade this place oppositelie, that is, that Ionas here for amplification sake declareth his estate. This was sure a great thing, out of the bellie of the fish to crye vnto God: but farre more difficult a thing it was, to lyft vp his minde to prayers, whē as yet he might make a coumpt that God was his enimie & against him. For admisste that he myght call vpon God being cast into extreame daungers, but when it came into his minde, that whatsoeuer euyl he suffered, was layde vpon him from aboue, because he endeuored to flee awaie from the calling of God, how could he pierce throught with prayer even vnto the heanens, when such a let came betweene:

betwene: We see therefore to what ende his wordes tendeth, when he sayth. But thou haddest cast me into the deepe, euen to the middest of the Sea, the flooddes compassed me, all thy waues and surges passed ouer me. Brieflie, Here Ionas sheweth, what greevous tentations were layde vpon him, whyle he endeuored to thinke vpon prayers: For this came first into his minde that God was his vtter enimie. For Ionas then never made a coumpt that he was cast into the Sea by the Mariners and the rest, but his minde was throughlie fixed in God. This is the reason why he sayth, *Thou Lorde haddest cast me into the bottome, in the harte or middest of the Sea*: Againe, *Thy surges and thy waues, &c.* Here he respecteth not the nature of the Sea: but as I haue sayde, he setteth all his senses on God alone, and acknowledgeth that he hath to do with him, as if he shoulde saye: *Thou O Lorde dost put me to flight, or druest me away in persecuting me, and yet I approche vnto thee.* *Thou in feareful sort doest shew that thou art offended*, and yet I beseech thee: so farre are these ferrois from pulling me farre from thee, that as I were pricked forwarde, I come wyllinglie vnto thee, because there is not else where for me any hope of saluation. Now therefore we see of what force this Antichelis, or Oppositio, is when as Ionas setteth that terrible punishment that he susteyned, against his prayer. Nowe let vs goe forwarde.

¶ Then I sayde, I am cast awaye out of thy sight: yet *The text.*  
I looke againe towardes thy holy temple. *vers. 4.*

**I**n the first parte of this verse. Ionas againe confirmeth *Calvin.* that which I sayde, euen that, when he woulde praye not onely the gate was shut against him, but that there were (as it were) mountaynes in his waye, that he shoulde not aspyre with his prayers vnto God. Neither yet regardeth he onely in what state he was in, but rather chieflie he mar-

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keh the cause , euen that he had prouoked the anger of God vpon him selfe . And therefore he sayth , *I saide, I am rejected from the sight of thine eyes.* Some there be that couldie expoūd this place , thus : That he was onely expelled out of his countrey, least at any tyme he shoulde beholde the Temple. But I doubt not , but Ionas here mentioneth that he suffe red euen vter torments , euen as if all hope of pardon were cutte of from him. What? (thinketh he) shall I yet hope that the Lorde wyll be mercifull vnto me ? it is not to be hoped for . This is therefore the refection , of the which he spea keth . For God is sayde to dñe vs from his sight , when he forbyddeth vs all accesse vnto him . And therefore Ionas thought him selfe altogether alienated from God . If any man obiect , that then his sayth was quyte extincted : the aunswere is readie , that in the stryueing of sayth , there be many ciuil conflictes , when as one imagination commeth in place , and another mæteth that Exposito: for otherwyse there shoulde be no tryall of our sayth , but euen in this in warde conflict . For if having quiet mindes we can thinke certainelie that God is mercifull vnto vs , what p̄fesse were there of our sayth ? But when flesh felleth vs that God is a gainst vs , and that there is nowe no hope of pardon any more , then faith beginneth at the length against this , to cast vp his buckler , and d̄nieth awaie that assault of temptati on , and conceyveth hope of grace : Howsoever for a tyme the Lorde seemeth to be displeased : then I saye is faith truclie tryed . Much therefore was the state of Ionas . For according to the imagination of his flesh , he thought that he was alto gether abiect of God , so that in vaine myght he come vnto him . Well , Ionas then , which had not yet put of flesh and blod , coulde not by and by conceyue the fauour of God , but these difficulties dyd ryse against him .

The later parte of the verse is diuerslie of Interpreters expounded . Some turne it negatiuelie : *I wyl not looke to warde thy holie Temple : but the wordes wyll not admitte*

this

this interpretation. *¶* Amongst the Hebrewes signifieth, *But, Or,* But yet notwithstanding, it signifieth also *Certe,* trulie: Sometime it is taken for: *Peraduēture, doubtfulie.* The greater part of Interpreters do translate it: *But I wyll behold thy holie temple,* As though Jonas had here reproved that his dissidency, wherof he latelie made mencion: as alwayes the faythful bydle them selues, when they are carryed away into any doubte. As thus: *What: wylt thou for this cast a waye all hope, seeing that God wyll be peaceable and pacified with thee, if thou come vnto him?* Interpreters do thinke that here is a figure called *Epanorthosis*, that is, a *Retraction:* because Jonas here chaungeth his sentence, and *recanteth the false principle which he fyrt toke of his fleshlie imagination.* For he sayde first, that he was rejected from the face of the Lorde: and nowe he repelleth that tentation, according to the mindes of those Interpreters, and sayth: *But yet I will see thy holie temple: although nowe I seeme to berejected of thee, yet shalte thou at the last take me into fauour.* We might notwithstanding without any alteration, so expounde this verse, that it might be full. *At the least, or yet I shall see thy holie temple.* In maner of wishing, therfore might *þ* future tense, be taken as the Hebrewes are accustomed both to vse the future tense, when they pray, or when they wish any thing. Well, therfore wyll this sense agree, that Jonas wauozinglie as yet doth thus praye: *Yer, or at the least, Lorde, I will adde this, euен that I may see thy holie temple.* But because the former interpretation which I brought, is probable, therfore I wyll not contend. *Whatsoeuer it be,* we see that Jonas wholie dispaire not, although the imagination of the fleshe pricked him soewarde to desperation, because that by and by he conuerted his wordes vnto God. For they which murmur against God, they rather speake in the thirde person, as turning them selues from him. *But Jonas here setteth God before his eyes, I am cast away* (sayth he) *from thy sight, He doth not expostulat or debate the*

*πεναρθο-*  
*σιον.*  
*Correctio.*

*No. 132.*  
*15. 1. 4.*  
*They say:*  
*He hath cast*  
*me awaie*  
*from him,*  
*and not as*  
*Jonas sayd,*  
*thou hast*  
*reected*  
*me, &c.*

# Upon the Prophet Jonas.

maister with God, but declareth that he yet doth seeke God, howsoeuer he thinketh that he is farre cast off. And then he addeth. *At the least I will see yet againe thy holy temple.* Wher- as he speaketh of the Temple, there is no doubt but that he set before him the Temple of God in Jerusalem, as the sub- staunce of fayth. For when he was abiect, he gathered together all those things which might seeme to be able to e- stablishe and erecte his hope: For he was Circumcised, he was a worshipper of God according to knowledge, he was brought vp in the lawe, he was exercised in sacrifices: vnder the name of the temple therefore, he comprehendeth al these things briesly we see therefore how he animateth himselfe in extreme daunger and necessity. And this admonition is profitable for while we see al passage or entraunce vnto God to be shut vp against vs, there is nothing more profitable then to call to minde, that yet from our first infancie he hath adopted vs, and againe that he manifested his grace with many signes chiesly that he hath called vs by the gospel into the society of his onely begotten sonne who is the lyfe and saluation: and againe that he hath confirmed this grace both by baptisme, and the supper of the Lord. When as therfore these thinges shall come in minde, we shalbe able to breaue throught all impediments by our fayth. Now let vs go on.

Note.

The text.

vers. 5.

\* To the  
rootes signi-  
fieith to cut  
out, some  
turne it: to  
þ bttremost  
bounds.

The word  
differeth fro  
Scholl,

being

sechoth.

Caluin.

¶ The waters compassed me about vnto the soule: the Depth closed me rounde about, and the Bulrushe, or weede, was wrapped about my head.

6 I went downe to the\* bottome of the Mountaines: The Earth with her bar's was about me for euer, yet thou hast caused my lyfe to ascende out of the \* pyt, or sepulchre, O Lord my God.

¶ Ere in many words Jonas prosecuteth how many things might occurre, which might ouerwhelme his soule with terror,

terroure, and might withdraw him soorth from God, & take away al desire of praier. But always this is to be kept in memory which we sayd: even that he had to do with God. And truly this is to be marked which the Prophet Dauid sayd in the 39. Psalm: *Thou nor withstanding hast done it.* For after he had complayned of his enemyes, he then againe turned his mynde vnto God, saying as it were thus: *what doo I? what profite I by these complaints?* For men do not onely molest me, but thou *Lord* hast done it. So Ionas here setteth alwayes before his face the ire of God, because he knew that no such misery could fal vpon him but for his sinnes, he therfore sayth that he was compassed about: and againe that he was with the deepe closed about, but at the length he addeth, that God hath caused his life to ascend out of the pvt. Wherfore hither tende these circumstaunces, that Ionas could not without great meruayl haue accesse vnto God, when as by al meanes his life was oppressed when he sayth, that he was compassed with the waters even to the soule. I understande it that he was compassed with the waters deadly, for other expositions are to smal purpose or wrested. And the Hebrewes say that they are pained even to the soule, when as they are in daunger of their lives: and the Latins say also, that *þ* hart, the entrayles, or the bowels them selues are wounded. And so in this place, *The waters compasst me about, vnto the soule:* again, *The deepe encloseth me:* Some translate Seph, the Sedge: some againe translate it the Herbe Alga, which hath leaues lyke Lettice: others trãslate it a Bulrush: but al commeth to one sense. Certaine it is that the Hebrewe woorde signifieth a kinde of Hedge: Yea, some thinke that the redde sea was so called, because it is full of much Hedges and Bulrushes. And they thinke Rushes take their name of their sone rotting. But what Ionas meaneth is evident, even that the weedes were fast wrapped about his heade, that is, the weedes dyd growe ouer his heade. For it is harde to expounde it, as some do of the heade of the fysh. But

wesay: we  
are greeued  
at the hart:  
This went  
to the hart  
of him. &c.

## Upon the Prophet Jonas.

But Jonas speake th Metaphorically, when he sayth, that he was enwrapped in the Sedge, because there is no hope whē a man is enwrapped in the Sedge in the bottom of the Sea. For howe shoulde he escape from destruction, which in the Sea is helde as it were bounde. Metaphorically therefore Jonas meaneth, that he was so drenched in the depe, that he coulde thence by no meanes escape, but by the incredible power of God. In the same sense he also sayth. I went downe euē to the bottome of the mountaines. But he speakeþ of the mountaynes whiche adioyne to the sea: as if he sayde: that he was not onely cast into the middest of the sea, but so ouerwhelmed that he was fast fired as it were in the bottom vnder the very rokes of the mountaines. All these tende to this ende, euē that there might no going out be hoped for, except God reached him the hand from heauen, and delyuerged him by a straunge and incredible example. He sayth that, *The earth with her barres was about him*. By this manner of speach he geueth vs to understande, that he was euē so shutte vp, as if the whole earth were lyke a gate. We knowe what manner of barres, the barres of the earth be, if we will graunt barres vnto it. For if a gate be quite shutte vp by barres, we knowe what and howe great is the portion of the earth. And if we imagine the earth to be the gate, what manner of barres must there be. It is euē therafter therfore, as if Jonas shoulde say, that he was forbidden this vital lyfe, euē as if þe earth were set against him, he shoulde not escape out to the sight of the Sunne. *The earth (therfore, sayth he) was opposite vnto me, and that for ever.* Afterward, he cometh to thanksgiving, saying: *But thou O Lorde God hast made my life to ascend out of the pitte.* After that Jonas had vsed a long description, that he might declare þe he was not once dead onely, but with many and diuerte deaths oppressed: here nowe he addeth a thanksgiving, because he was delivered by the Lorde. *Thou (sayth he) O Lorde my God hast caused my life to ascende.* Nowe againe he confirmeth that

that which I haue once already saide , even that he powred not out syuolous prayers vnto God , but that he prayed with a serious affection of saith . For he would never haue called the Lord , his God , but that he was so perswaded of the fatherlie loue of God , that he might hope for certaine and sure saluation at his handes . Wherefore he sayth , *Thou O Lorde my God (he sayth not , hast delinered me) but , hast broughte my life out of the graue , or pitte .* Ionas therfore here being reuived , testifieth , that he was by the helpe of God , not onelie delyuered from extreme daunger , but was rayled vp from the dead , by a certaine forme of resurrection . Hither therefor appertaineth this saying , when he sayeth , that his lyfe was brought out of the Sepulchre , or from verie corruptiōn it selfe . It followeth .

¶ When my soule \* fainted within me , I remembred *The text.*  
the Lorde : and my prayer entered into thy holie *vers. 7.*  
Temple . *\* Or was pa-  
ged it selfe  
together  
over me .*

¶ *He* Ionas in one verſe comprehendeth the things which *Calvin.*  
he fyſt sayde , even that he was affliſt with moſt gree-  
uous tormentes , yet ſo he was not dismayed ; but that al-  
wayes he conceyued ſome taſte of the fauour of God , that  
by this meaſes he might be encouraged to praye . For firſt  
he confeſſeth that his soule felte a certaine kinde of fayne-  
neſſe , or was inwrapped in wofull and perplexiue cogi-  
tations , ſo that of his owne naſure he coulde not vnsolde  
him ſelfe out of the ſame . As touchinge the worde it ſelfe ,  
Asaph , in the Hebrewe ſignifieth to couer : it alſo ſignifieth  
in Niphal and Hitchpael (in which coniugation it is here  
taken) to faine : But the former ſignification maye wel  
be kept , even that his soule wound vp it ſelfe together as in  
the 102. Psalme , the prayer of the affliſt when as in miſery

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he gathered himselfe together and prayed . They which expounde it: *To multiply prayers,* re voyde of all reason I therefore doubt not, but that Ionas .. meaneth, eyther that he was overwhelmed with a certaine sayntnesse of mynde, or els that he was so perplexed , that he could not but with a violent contention mount vp vnto God . What so it be, he woulde by this worde expresse the perplexity of his mynde. Therefore when as we ponder in our myndes diuerse Imaginations, and continue as it were fast bound in vtter daunger , then is our soule sayde to tumble or roule it selfe vp and downe in vs . And when the soule wappeth it selfe vp together, all the cogitations of the perplexed man fall downe vpon him . We couet to ease our selues , when as we reuolue diuerse imaginations, but what so we endeuor to aduerte elle whether , by and by redoundeth vpon our heade, and so our soule windeth it selfe vp together vpon vs . Now we knowe what Ionas meaneth in the first member of this verse, *While my soule gathered it selfe vp together, or fainted in me.* Then he sayth, *I remembred the Lorde.* By this we gather that Ionas was not a victor without great difficulties, euен to the saynting of the soule, as we haue sayde, and this is one thing . In the meane tyme we gather againe, that he never was so oppresed with temptatiōs, but that he sought the Lorde at the least with his prayers . This principle therefore Ionas kept with him, that God is to be sought vnto , although for a time so hardlie and seuerelie he handeled him . For that Remembraunce wherof he speaketh, proce- deth of faith.

*The wic-  
ked remem-  
ber God,  
and feare,  
because they  
nothing else but destruction .* But Ionas applyeth the re-  
membraunce of God to another ende , euен that with some  
against the. solace he might lighten his cares and grieses . For it fol-  
loweth immediatly, that: *His prayers piersed, or entred in,*

men

even unto God. We see therfore that Jonas so remembred his God, that with faith he acknowledged, that he woulde be mercifull unto him: And frdm this proceded his desyre to praye. Nowe that he sayth, that his prayer entered into the Temple, there is no doubt, but that he alludeth unto the rytes of the Lawe: For the Jewes were accustomed to turne them selues, as often as they prayed, towarde the Temple, and this Ceremonie was not superstitious, because we knowe that Doctrine was propounded vnto them, which trusted them vnto the Sanctuarie & the Arke of the Covenauant, when as therfore this manner was vnder the Law, Jonas sayth, that his prayer came in vnto the Temple of God: because the Temple was a visible token whereby the Jewes might conceyue y God was amongst them: not that they might with a wicked imagination fasse or ioygne God to the outwarde signes, but because they knewe that these helpe were not in vaine geuen vnto them. After this sort therfore Jonas not onolto romon, eo gis God, but also called to minde the signes, in which he had all his lyfe long exercised his sayth, as we sayde of late. For they which take Temple for Heauen, altogether straye from the minde of the Prophet. I knowe very wel that Heauen is sometime cal- led y Temple, but y sense agreeth not here with this place, Jonas therfore meaneth, that although he were most farre from the Temple, that yet God was at hande vnto him: for he ceased not to make his prayer vnto that God, who had manifested himselfe in his lawe geuen, and who woulde be worshipped at Jerusalem, and who woulde that the Arke of the Covenauant shoulde be a testimony of his presence, that the Jewes might cal vpon him with a sure faith, and might not doubt that he was in the middest of them, syth they had there a visible mansion place.

The Prayer.

W<sup>th</sup> almighty God, seeing thou once hast declared such a notable shewe of thy immensurable power in thy seruant Ionas, that when he was sunke down almost euен vnto the verie hel, yet thou diddest erect him vnto thee, and so with syrme constancie dydst sustaine him, that he ceased not to praye and crye vnto thee: graunt (I saye) that in the temptations, wherein it is necessarie for vs daylie to be exercised, we may rayse vp aloft our myndes vnto thee, and againe that we cease not to thinke that thou art at hand vnto vs, euен when there appeare manifest sygnes of thine anger towarde vs: And also graunt that when our sinnes do thrust in them selues in our syght, which maye cast vs into desperation, that yet we maye striue constantlie and never departe from the hope of thy mercie, vntyll wee hauing ended all our stryfes, maye at the lengthe freelie and with open mouth geue thankes to thee, and celebrate thy immensurable goodnessse, whereof we daylye haue expe-rience, vntyll we being ledde along through daylie experimenes, maye come at the last into that bles-  
sed rest, which is layde vp in heauen for vs through Christe our Lorde.

Amen.

They

¶ They that wayte vpon lying vanities, forsake their *The text.*  
owne mercie. *vers. 8.*

But I wyll sacrifice vnto thee, in the voyce of prayse, I 9.  
wyll paye that which I haue vowed: Saluation is of  
the Lorde.



¶ Cre first Ionas sayth, that men do miserablie  
erre, when they decline vnto their superstitiones,  
because they deprive themselues of the  
chiefest felicitie. For he calleth the Mercie of  
men, whatsoeuer ayde or helpe to attaine sal-  
vation is to be wished. The sense therefore is, that as soone  
as men turne backe from the true God, they are immediat-  
lie enstraunged also both from lyfe and saluation, neyther  
remayneth there with them any hope, because of their owne  
accoerde they cast from them whatsoeuer god thing may be  
hoped or wished for. Some gather here a contrary sense,  
that superstitious men, when they returne vnto godnesse,  
leauie their shame behinde them. For the Hebrew worde  
sometime is taken for Reproche. These therefore thinke  
that here is decribed the manner of true repentance, even  
that: when God calleth men backe from their errore into the  
waye of saluation, and geueth vnto them a sounde minde,  
that then they thowe from them all their vices. This tru-  
lie is true: but the sense is to much wrested. Others re-  
traine it vnto the Hypmen, which bowed sacrifice vnto  
God, as if Ionas shoulde saye: that they fell backe againe by  
and by into their former doting toyes, and let God goe, who  
with his mercies had delivered them from shypwacke, and  
sodw these expositors interpretē their Mercie, to be taken  
for God: and this is also to much restrained. I doubt not but  
Ionas here setteth his pitie against h wicked invitatiōs of me,  
because a lytle after it followeth: But I will sacrifice vnto thee,  
in the voice of praise. Therefore before Ionas professeith that

*Calvin.*what the  
mercie of  
men is.*Opprobrius.*

Note.

he shalbe acceptable to God, he triumpheth ouer all faigned inuentions, which men haue wickedlie devised for them selues, and with the which they are drawne awaie from the true God and his sincere Religion. For, lying vanities, he calleth all the deuises of men, wherewith men deceyue them selues: for certaine it is that they be mere falacies and deceipts, that men framme vnto them selues without the worde of God: because there is one onely and simple trueth, which the Lorde hath revealed vnto vs by his worde. Whosoever therefore declyneth from it hyther or thefher, yea but one iote, he vpon purpose bringeth vpon him a kinde of deceipt, euен whereby he destroyeth him selfe. They, therefore, which follow such vanities, sayth Ionas, they forsake their owne mercie, that is, do cutte of them selues from al felicitie. For there is no ayde or helpe else where to be hoped for, but from God alone: but this place is diligentlie to be noted. For from hence we gather what account all superstitions, that is, al opinions or imaginacions of men are to be made of, whē as they wyl at their pleasures institute a Religion, for Ionas calleth them lying, or deceiptfull vanities. Therefore there is one onelic true Religion, which the Lorde hath deleyuered vnto vs in his worde.

Againe, this is to be noted that in vaine do men busie them selues whyle they follow their owne inuentions. For loke how much the more couragioulie they runne, so much the farther depart they backe from the waye: as sayth Augustin. But Ionas here taketh a more bighe principle, even y God onely conteynetb in himselfe all falmesse of god things. Whosoever therefore seeketh after God, godlie & with a sincere Religion, he shal in God al whatsoever is to be wished for vnto salvation. But God is not trulie sought, but in obedience and faith: whosoever therefore dare so lose the reyns vnto them selues, that they do followe this or that without the worde of God, they, because they depart from God, do also withall, deprive themselves of all god things.

The princi-  
ple of Iō-  
nas.How God  
is sought.

But

But superstitious men do thinke that they profit much whyle they labour in their inuentiones ; but we see what the holie ghost by the mouth of Ionas here pronounceth: euен as the Lorde him selfe also sayde by Ieremy : *They haue forsaken me the fountaine of living water, and haue digged them selues pittes, yea broken pittes that can holde no water.* Iere. 2.13 &c. God there complaigneth of the elect people ; which turned vnto wicked superstitions. When as therefore men wander out of the wayde of God , they do after a soþe drive awaie God him selfe from them, or byd him adew . And so it commeth to passe, that they are depryued of all god thinges, because, beside God , there is no hope or saluation founde . Very notable therefore Ionas addeth immediatlie : *But I in the voice of praise will sacrifice vnto thee.* As if he shoulde saye: sith that men do cast forth them selues into exyle, at what tyme they addict them selues to their errors , therefore vnto the onelie D<sup>r</sup> Lorde wyll I sacrifice . All this is diligentlie to be marked of vs: for as our wittes or dispositions are prone vnto lyes and vanities , easlie at the first euerie superstition wyll carie vs awaie , vntesse we be kept in with this bande, euен that we be surelie perswaded , that perfect saluation and whatsoeuer helpe or ayde is to be looked for, doth rest in God alone. And when this is wel & throughtlie pyned in our hartes, then shall not true Religion easilie depart from vs : although Sathan on euerie side laye his deceyptfull snares for vs , yet shall we continue in the true & ryght Religion of God . And so much the more diligentlie is this place to be marked, for that Ionas here woulde confirme him selfe in the right course of pietie . For he perceyued that he was, as all mortall men are, prone to lyke of lying vanities, vntesse he shoulde animate him selfe vnto constancie . And he confirmeth him selfe, when he pronounceth whatsoeuer superstition men do inuenþ to be the depryuation from chiche felicitie, from lyfe and saluation. And hereby it commeth to passe that we do abhore all erroþ, if we be perswaded that we

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we leaue the true God and together with him cast awaie from vs our saluation and whatsoeuer god thing maye be wylshed, when we obey not his word. I will, thereforee, sacrifice vnto thee with the voice of praise, sayth Jonas. And, here

The true worship of God chiefly consisteth in thanksgiving and prayse. Again is to be noted that the true worship of God chiefly consisteth in prayse and thanksgiving, as is sayde in the 50. Psalme. For there God sheweth that he maketh none account of any sacrifices, except they tende to this ende and skope, euen that his name may be celebrated and praysed.

He would haue in the lawe, sacrifices to be offered vnto him indeede but vnto another ende. For God never stayed as contented with þ sacrifice of Calues, Oxen Goes and Lambes, but he woulde also be acknowledged to be the authoř of all good things, and therefore in that þ same he sayth. Sacrifice vnto mee the sacrifice of praise. So againe Jonas here when he myght haue sayde more simply: O Lord will acknowledge that thou hast saued my life, he sayth yet: I will offer to thee the sacrifice of praise. But if this was of force in the shadowes of the Lawe, the same of vs also much more is to be markeđ, euen that we goe not about after a grosse manner to worship God, but spiritually, when we confesse that our lyfe dependeth vpon him and procedeth from him alone, that we are in his hand, that we are indebt vnto him for al god things, finally that he is the authoř and fountaine of saluation, and not of saluation onely, but also of wiſdome righteouſnesſe and vertue. Then afterwarde he addeth his Vowes: I, sayth he, Will pate my Vowes. In what ſort we ought to take the name of Vowes, we haue ſpoken in another place. For the holie Fathers dyd not make a bargaine with God, as the Papistes are accustomed at this daye. Which endeuor to please God with theyr toyes, when as one abſtayneth certayne dayes from the eating of flesh, another clotheth him ſelſe with haire, one taketh vpon him a Pilgremage, & another obtrudeth ſome one devise or other vnto God. Nothing was there lyke this in the Vowes

Vowes.

of the holy fathers: but their Woles were mere thanksgiving, for a testimony of gratitude or thankfulnesse. And therefore Ionas here adioygneth his Woles with the sacrifice of prayse, whereby we gather that they be not things contrarie eyther to other, for he repeakest one thing twyse. Therefore Ionas not to any other intent dyd nominate his Woles to God, but that he might make testimony of his thankfulnesse, & therefore he addeth: *Saluation is of the Lord.* That is: it is proper to God alone to save. For here Ichoue the Lorde, is put in the dative case: because the letter 's Lamed is put betwene. Well, *Saluation is of the Lorde*, that is: not unto any other belongeth the office of salvation, then unto the most high God. Seeing it is so, howe mad they be we see, which transserre praise and thanksgiving to any other, as it is when euerie man frameth him selfe an Idoll. When as therefore there is one God who alone saueth, it is meete to reserre all our prayses unto him alone, that we defraude him not of his ryght, this is the summe. Powre it followeth.

**¶** And the Lorde\* spake vnto the Fysh, and it cast Ionas out vpon the drie Lande. The text.  
versio.

**H**ere is the deluyerle of Ionas described vnto vs in these words, but very necessarie it is with diligence to weigh the matter. This was a wonderfull miracle: Ionas alyre, & safe to lye in the bowelles of the Fysh, by the space of thre dayes. Howe came it to passe, that he was not a thondre tyme styld or chokked with the waters? As we knowe daylie the Fyshes do gulpe in water. Certainelie Ionas could not breathe there, and the lyfe of man without breath can scarce endure a moment of tyme: therfore contrary to nature was Ionas there preserved. Againe, howe could it be that the Fysh shoulde vomet vp Ionas vpon the shore, but that God with a wonderfull power had drawn the Fysh

commun-  
ded.

Calvin.

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thyther? and againe, against nature had opened both his entayles and mouth? This comming out of the fyshes bellie, is full of admiration, yea of many myzacles? But Ionas whereby the more he myght extoll the inmeasurable power of God, vseth the worde, speake: whereby we gather that there is not any thing labozious vnto God, because with his onelie becke he coulde bring topasse so great a matter, as might farre passe all our vnderstanding. If Ionas had sayde that he was delynered by the benefite and grace of God, it had bene lesse effectuall, then nowe when he vseth the worde of Commanding, as, God speake.

But seeing that this delyuerie of Ionas is an image of our resurrection, this place is most worthy the noting, because the holie ghoste lyfeth vp our mindes vnto that commaundement, whereby the worde was created, and as yet at this daye is marueylouslie preserved. Therefore that without any let or difficultie, that restitution which God hath promised, maye florish and be of soze with vs, let vs remembver that by his worde and becke, the worde was created of nothing, and styll is susteyned. But if that generall doctrine suffice not, let this Historie of Ionas also come into our minde, that God commaunded the fysh that it shoulde cast out Ionas. Whence then was it that Ionas escaped safe and sounde? euuen because so it pleased the Lorde, because the Lorde commaunded. And that worde at this daye retayneth the same efficacie, therefore according to the power whereby it worketh all thinges, we in tym to come shall be rysed vp also from death. Nowe it followeth.

g The

### The 3. Chap.

¶ And the worde of the Lorde came the seconde tyme *The text.*  
to Ionas, saying. *vers. 1.*  
Aryse and goe to Nineuch into that great Cittie, and  
preache vnto it the preaching which I commaunde  
thee.

¶ **C**re is a notable example of the grace of God **Calvin.** set forth vnto vs, in that he vouchsafed to receyue Ionas into his former degrē & honoř, for he was unworthy to lyue. But God not onely restored him to lyse, but againe adorned & bewtified him with the office and style of a Prophet. This as I haue sayde Ionas gotte not, but by the rare and singular grace of God. For when he first fledde, and shewed him selfe disobedient, he depryued him selfe after a sorte, of all favour of God; that he therefore recovered the office of a Prophet, for certaintie came not to passe by his Deserſt. This is to be noted in the first place, when it is sayde, *That the wordes of God, came the seconde time.* And vowe the manner of speaking is to be marked, because, diuerſe wayes is the God speakeſt to men. Note howe worde of God directed vnto men. For God speaketh to euery one of vs: but he speaketh after a ſpeciall manner vnto the Prophetes, whome he wylt haue to be Preachers and Wytnesses of his wyll. Therefore as often as God placeth any man in any particular office, he is ſayde to direcſt his wordē vnto him: euē as the wordē of God is direcſt to the Magiſtrates, when as they are bidden to exercise the authoſtie committed vnto them. So also the wordē of the Lorde alwayes came vnto the Prophets, because it was not lawfull for them to intrude themſelues, unleſſe they were called.

called of God. Nowe followeth the commaundement.

*Arise and goe to Nineueh into that great Citie, and preache there the preaching which I commaunde thee.* We see here that God repeateth againe the same thing which he dyd at the beginning: that Nineueh is a great Citie, to the intent that Ionas might take to him an invincible courage, and maye come thereto well aduised. For hereby it commeth to passe, that many men very bouldly exercise their office for a time, but soone after, they faynt, because the difficulties were not sufficiently foresene of them. And then when men finde more trouble then they thought at the beginning, they euen faynt almost, or at the least are utterly discouraged. Therfore the Lorde here intyng, and verie prouidently foretel-  
leth Ionas, howe harde his office shoulde be: as if he had sayd, I sende thee being a man vnknowne, and of base estat, and a forrenner, that thou mayst denounce destruction, not vnto a fewe men, but vnto a great multyfode, and that thou maist haue a conflict with a most noble Citie, and so populous that it maye seeme to be a certayne Region.

Nowe therefore we know why the praise of the Citie was added, euen to be a great Citie, for that Ionas might prepare him selfe to vndertake and passe through this battell, least he afterwards in the middesse of his course shoulde faynt. But marke, that the feare of this thing, euen that the Citie was great and populous, dyd in the beginning wonderfullly dis-  
maye him, insomuch that he fledde from the calling of God. But nowe he is nothing moued with the greatnesse of that Citie, but constauntlie he followeth the Lorde, whether he calleth him: we see therefore howe fayth when it once hath gotten the victorie in our hartes, doth mount aloft ouer all impedimentes, and contempneth all the greatnesse & glory of this wold. Nowe by and by is there added.

*¶ And Ionas arose, and went to Nineueh according to the*

Hebrines.  
To God:  
Meaning is  
it was an

the worde of the Lorde : 'Nowe Nineuch was a excellent Citie, byng the  
great Citie\* of God, of thre dayes journey.

phrase of the  
Hebrunes,

which call

all excellent  
things Di-  
vine, or  
things of  
God.

Calvin.

When Jonas mentioneth that he tooke his iourney to come to Nineuch, according to the commandement of God, things First of all here he sheweth (as I haue sayde alreadie) howe we great the power and efficacie of faith is. For although Jonas sayd, yet of so great courage is he, that he forgetteth that he is but one man, obscure and unarmed: but by and by he taketh to himselfe those weapons which might beat downe all the power of the worlde, because he knoweth that he is sent from God. He set God on his side, whome he knoweth to be the authour of his calling: And hereby commith it to passe, that with an hye and vnfearful minde he despiseth all the glorie of the Citie Nineuch. Whereby we see that John 1. Ioh. 5. 4 sayd truly, that our victorie consisteth in faith, whereby we ouercome the whole worlde. And with all Jonas declareth howe greatlie he profited vnder the correction of God. He was seuerelie chastened, and we knowe that many vnbelieuers ware the more obstinate and harde harted, by punishment, and do even spew out their madnesse and poison against God: But Jonas here quite contrarie sheweth that, that chastisement was profitable to him, because he was re-claymed vnto the obedience of God. He went forwarde, therefor, according to the commandement of God: that is, he respecteth nothing else, but that he might obey God, and suffer him selfe in holy to be governed of him. And out of this place also we gather, howe well the Lorde prouideth for vs, and our saluation, when as he correcteth our consumacie of disobedience: although his chastisementes be verie sharpe, yet because so great profit ensueth, we knowe that there can nothing better come vnto vs (as David speaketh in the Psa. 119) then to be humbled vnder the hände of God. Psa. 116.

How profit-  
able the  
Lordest  
chastisement  
is to his  
children.

# vpon the Prophet Jonas.

The Lord  
in punishing of vs,  
respecteth  
alwayses  
our profit.

This alteration of Ionas therefore is vnto vs a noble spectacle of our profit, which the Lorde alwayes respecteth as often as he handleth those that be his, any thing Sharp-  
lie: For surlie, otherwyse cannot eyther the arrogan-  
cie or rebellion, eyther the dulnesse or the slouthfulnesse of  
this our flesh be tamed and reclaymed. Well: nowe also we  
knowe howe Ionas gathered to him selfe such sortitude, euuen  
because he had by erperience tryed in the bellie of the fysh,  
that euuen in the middess of a thousande deathes, there is yet  
in God helpe sufficient to recover health and safegarde. And  
because he knewe that the extremities of death are in the  
gouernement and hande of God, yea, thongh the whole world  
shoulde ryse against him, he is not stricken with feare, that  
for that, he shoulde refuse the commaundement of God.  
Therefore, howe much the more any man perceyueth that  
God is fanozable and beneficall vnto him, so much the more  
courageouslie ought he to proceede in his office, and securelie  
to commynt his lyfe and safegarde vnto God, and constantlie  
to ouercome all the daungers of this woorlde. Afterwarde he  
sayth, *That Nineueh was a great Citie, euuen, of three daies iour-  
ney.* Some men labour much here to dissolute a doubt, where  
no cause is, and in loseng a knotte where none is: because  
this seemeth to be absurde, that one Citie shoulde conteine in  
copasse about, thyrtie of our Leagues, or thereabout. When  
as they therfore conceyue in their minde a kinde of absurd-  
tie, by and by they invent remedies, euuen that no man can  
so beholde all the Citie, that he maye viewe all the Lanes,  
all the Streets, and all publique places, vnder thys dayes:  
yea, shew adde also, that this shoulde be vnsurstaide, not that  
a man shoulde runne through the Citie, or swyftlie shoulde  
passe through it, but that slowlie he shoulde contemplate and  
beholde it, and might staye in the hye wayes.  
But these are childishe excuses, for if we will beleue pro-  
phane, myters, Nineueh certainly was of that greatnessse,  
which is here spoken of by Ionas: For they say that it was

A furlong  
 conteineth  
 125. pases.  
 8. furlongs  
 a Myle.  
 100. Fur-  
 longs. 12.  
 Myle.  
 400. Fur-  
 longs, 48.  
 Myle.  
 About the  
 walles of  
 Nine. 1500  
 Towers.

400 Furlongs broad. Now we know what space folwe  
 hundred furlongs containe: when we knowe that a Fur-  
 long conteineth a hundred twenty and syue pases, therfore  
 eight furlongs make a myle. Now then if a man count he  
 shall finde in an hundred furlongs, twelue myles, there are  
 therfore in 400. Furlongs 48. myles. Verie wel therfore a-  
 græth this with y testimonie of Ionas. Againe also Diodor  
 and Herodot do saye that there were in the compasse of the  
 citie 1500. Towers. Seing therfore this was so, certain.  
 ly the city could not be lesse, then here is by Ionas declared.  
 Yf these things seeme to passe common credit, yet wykers  
 made not this of nothing. For admit that many false things  
 are founde in Diodore and Herodot: yet as touching those  
 cities certainly they durst not lye. For Babilon as then  
 stode, in the sight of all men, the ruinous places of Nine-  
 uch, also stode, although long before it were ouerthrawne:  
 Againe we shall see also about the ende of the booke, that the  
 Cittie was so great and populouse that in it there were an  
 hundred and twenty thousand children. Whoso therfore  
 wyll not receyue the testimonye of Ionas, let him seide  
 himselfe with the lyes of the devill. For when as there were  
 in it so many children, what resteth but that we may  
 say that very great was the circuite of the city. But that  
 which a little after foloweth seemeth to be contrary to this.  
 For Ionas sayth that when he entered into the city, he fin-  
 ished in one day the course of the city, and preached: the an-  
 swer is easie, that as soone as he entered into the Cittie, he  
 gan to publishe the comandement of God. Immediate-  
 ly there followed some conversion; therfore Ionas signifi-  
 eth not that in one daye he passed through the whole citie.  
 But in the first day he converted unto him parte of the city:  
 and then he ceased not to exhort all men to repentaunce  
 and so folowed the conuersion of the whole Cittie, but not in  
 the second nor yet in the third day as we may sufficiently  
 gather. Now let vs go on to the rest.

In Nine.  
120000.  
children.

¶ And

# Upon the Prophet Jonas.

The text. ¶ And Ionas beganne to enter into the Citie one daies  
vers. 4. Iourneie and cried and sayd, yet there be forty daies  
and Nineueh shalbe destroyed.

Caluin.

**H**ere Ionas prosecuteth that which he had saide before in  
one word, euен that he came to Nineueh according to  
the commaundement of the Lord. Where he declareth how  
saythfully he executed the offices inioyned him, and so  
obayed the word of God. Ionas therefore came and beganne  
to enter into the citie and to preache the first daye. This  
eleritic sheweth moe how easie Ionas was to be taught,  
and how greatly he studieth to performe his duty vnto God.  
For if any feare had as yet bene in his minde, he might  
haue looked vpon the citie as carefull and doubtfull men do.  
which enquire: what is the condition of the place, what are  
the dispositions of the men, and what easy accesse vnto them  
there is, and what order is most fitte to take, and where is  
least daunger. Ionas therefore if as yet he had bene hindred  
by the cogitations of the fleshe, he might haue stayed a  
thre or fourie dayes, and then beginne to execute the office  
of a Prophet. Well: this doth not he, but he entereth the  
city and crieth: Here we see howe prompte and ready he  
was vnto obedience, who before woulde passe the Seas to  
escapes from the Lord: but nolo he taketh to him selfe not a  
moment of tyme to deliberaunce, but euен at the gate he began  
to teatise that for this cause he came euен that he might do  
what God. We se therefore howe vehemently these words  
doare to rede, the discourse truly is very playne: Ionas here  
setteth not downe any colours of Rhetorick, neyther de-  
signeth he his entraunce into the city with any pompeuse glo-  
ry of speche. Ionas (saith he) entered the citie: He which is not  
a fidiue executer in the scripture will say that this is a very  
boldnes speche; but when we weigh these circumuaunces  
we see that this simple speche hath in it moe vehementye  
than

then all the pompes of the Rhetoriciens : Well : he entered the Citie, One daies iourney and cried, and saide. When he sayeth, that he spake, crying, he againe describeth the confidence of his minde, euen that he crept not lyke a Snayle, as men in daungerous matters are wont to goe forwarde, Pedentim, verie softlie & charilie. He sayth, that he cryed. This lybertie that he vsed, declareth that he was boyde of all feare, & was endued with such a spirite of fortitude, that it lyfted him aboue all the impediments of the wrold. And with al this is to be called to minde, how odious and hateful his message was. For he allured not the Nineuets vnto God with fayre speache, but threatneth destruction vnto them, and saemeth to geue vnto them no hope of pardon.

Jonas might thinke with him selfe that this was a saying, which might turne to the destruction of the speaker: May I, might Jonas thinke with him selfe ? denounce vnto so populous a Citie destruction, and not by and by be slaine ? Shall not the first which metteth me, stonne me ? Jonas might surely recken vp such things with himselfe: but no feare might let him from the performance of the office of a faithful seruaunt, for he had bene manifestlie confirmed of the Lorde. But it shall be requisite to ioygne to this, the next verse.

¶ And the men of Nineueh beleeuued God, and proclai- The text,  
vers. 5.

**O**ne thing escaped me in the thirde verse. Ionas sayde *Calvin.*  
that the Citie Nineueh was a grrat Citie vnto God.  
This manner of speaking is sufficientlie vsed in the Scriptures. For the Hebrewes call that *Divine*, or of *God*, what soever excelleth: so the *Ceders*, are called the *Ceders of God*, and *Mountaines of God*, and *Fieldes of God*, if eyther in heighth or in any other gyste they do excell. This Citie therefore is sayde to be *Divine*, for that in comparison of others, it was  
D. S. most

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most famous. For this cause I woulde brieftlie touch this; because certaine men verie subtilly, but verie chyldishly al- most, cal it the Citie of God, because God toke care for it, & in the which he woulde shew such an example of conuersion. But this kind of speaking is taken of the common manner of speaking. But now I returne to the text. Ionas saith y the Citizens of Nineuch beleued the Loyde: and hereby we ga- ther that the Preaching of Ionas was not so short, but that first he foretold that he was the true Prophet of God, & that he dyd not rashly vter these things commaunded: And then againe we gather that Ionas so denounced destruction vnto them, that with all he shewed y God was the revenger of al offences, & rebuked the Ninevites, and (as it were) cyted them vnto the iudgement seate of God, shewing vnto them theyr guiltinesse. For if he had simply skope of punishment, this cer- tainly could not preuaile, but even to make y Ninevites furiously to rise vp against God. But when as their own faults & guiltinesse is set before the, by this meanes they acknow- ledge y woxthelie they suffer punishment: and this is a pre- paration to humilitie & repentance: Each of these things is easily gathered out of this word, when as Ionas sayth that y Ninevites beleued God: For vntesse they had bene perswaded, that this commaundement proceded from heauen, what manner of sayth had theirs bene? Let vs knowe therefore that Ionas so much foretolde of his calling, that the Ninevites helde for certaintie that he was a celestiall Preacher, and from hence came their sayth. Againe the Ninevites had never so beleued God, to put vpon them selues Hacketloth, but that they were admonished of their sinnes. Therefore there is no doubt but that Ionas whyle he cryed out against Nine- uch, layde open, and set also evidentlie before all men, howe wickedlie those men had lyued, and how heynous and gre- uous their offences were against God. And hereby it came that they put on Hacketcloth, & humbly fledde for succor vnto the mercie of God, because they vnderstand that they were woxthelie called to iudgement for their lyse wickedly ledde.

But

But it may be demaunded how the Nineuits believed God. The father-  
sith to them no hope was geuen of saluation: for there can be no sayth without the taste of the fathelie benevolence of God. Who so conceyueth that God is displeased and angrie with him, it must nedes be y he must altogether dispayre. the cause of sayth.

When as therfore Ionas gaue them no tast of the goodnes of God, he might rather an hundred times terrify the Nineuits, then once call thē to the sayth: but the speach may be Syncdochiall, that is put part for the whole. For it is not whole sayth, when as men, being called to repentaunce, do submissuelie humble them selues before God: but yet it is a parte of sayth, as the Apostle sayth, in the. ii. to the Hebre. Heb. ii that Noah by sayth feared. Where he bringing the feare, which Noah conceyued, by the Oracle of God, out of sayth, he teacheth that it is a parte of sayth, and that it procedeth from thence. And yet, the minde of the holy Patriarche must be by some other meane raysed vp then by the threatninges, to builde the Arke, to be for him a sanctuarie of safegarde, So also by Syncdochie maye this place be expounded, that the Nineuits believed the Lord: even because when they vnderstand that God was to geue them their deserued punishment, they submytten them selues to him, & yet in the meane tyme flie unto him to craue pardon. But there is no doubt but that the Nineuits conceyued more by the wordes of Ionas, then a naked terror and feare: because if they had onely apprehended that parte, even that they were guiltie before God, and worthely were called to paine & punishment, they had bene confused & dismayed with terror, & never had aspired to y desyre of pardon. When as therfore they do humbly prostrate them selues before God, certainlie they conceyue some hope of grace and fauour at Gods hande. Therefore they were not so touched with repentaunce and the feare of God, but y there was mingled with al some tast of grace: so they believed God, because although they vnderstode that they were most worthy of death, they yet dispayred not, but

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had recourse vnto prayers. When as therfore we see that the Ninevites sought that remedie, we maye certainly thinke, that they profited moe by the preaching of Ionas, then that they shold onelie understand that they were culpable in the sight of God. And this thing is certainly to be helde. But we wyl speake moe in the next Lecture.

## The Prayer.

**G**raunt O almighty God, that seeing there is so muche fearfulnesse in vs, that none of vs are sytte to folowe thee whether thou callest vs: that we being instructed by the example of thy seruaunt Ionas maye prepare our selues vnto perfect obedience: and whatsoeuer terrors Satan & the world obiecteth against vs, that yet we being conffirmed with the confidence of thy power and ayde, which thou hast promised vnto vs, maye goe forwarde in the course of our vocation, and at no time decline therefro; but that we maye so skyrmish agaist al stumbling blockes & lettes of this world, tyl we may come to that heauely kingdom, where we maye enioye both thee and Christ thine onelie begotten sonne which is our strength & saluation: and let thy spirite cherishe vs, and confirme all our senses vnto thine obedience, so that at þ length thy name maye be glorified in vs, and we once maye be made partakers of that glorie, to the which thou inuestest vs by the same Christ our Lord. Amen.

\*And

C\* And\* worde came to the king of Nineueh, and he *The text.*  
 rose from his Throne, and cast awaye his Robe from *vers.6.*  
 him, and put on sackcloath, and sate vpon the duste, *¶, for*  
 (or in the ashes.) *word had*  
*come to. se.*

And he proclaymed and sayde thorough Nineueh (by *\*The speech*  
 the Counsayle of the King and his Nobles) saying: *or the thing.* 7.

Let neither man ,nor cattell (or beast) bullocke nor  
 sheepe taste any thing , neither feede nor drinke wa-  
 ter.

And let man and beast put on Sackcloath , and crye 8.  
 mightiliē vnto God: and let euerie man returne from  
 his wicked wayes , and from the rapine which is in  
 their handes.



*T*is doubtfull whether Ionas certaine dayes *Calvin.*  
 preached, before it was knowne to the King,  
 this is truely the more receiued opinion: for  
 the Interpreters do so expounde this verse,  
 where it is sayd that the speach was brought  
 vnto the King , as though the King had vnderstode that the  
 whole Citie was on a roze , and moued with the preaching  
 of Ionas: but the wordes admitte a contrarie sense and ex-  
 position: euē that the speache of Ionas by and by came to  
 the Kinges eare, and I rather encline to this exposition and  
 iudgement. For Ionas seemeth exegeticallie or expositinally  
 to shewe howe the Nineuits put on Sackcloath . This he  
 spake brieſlie, vers. 5. and nowe he vttereth the same more  
 largelie . And we knowe that this order is much vſed a-  
 mong the Hebrewes to touch the summe of thinges in ſewe  
 wordes: and afterwarde to adde the explication.  
 Wherefore because in the fyſt verſe Ionas sayde that the Ni-  
 neuits were couered with sackcloth, and proclaymed a faste,  
 and now in this verſe he ſeemeth to expreſſe more euidently  
 ¶.iij. howe

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howe this was done euuen by the kings commaundement;  
By whome And certainly it is credible that the fast was not commaun-  
fast is to ded in the kings citye , onely by the consent of the common  
be apointed. people , when as the king was there and his counsailers.

Because therefore it is more agreeable that the edict concer-  
ning the faste proceded from the king, therefore I willing-  
ly do so ioygne these two verles together, that the first maye  
signifye the fruite that followed of the preaching of Ionas:  
and the latter may be added expositively , because he decla-  
reth the same thing more fully. Now Ionas sayth that ther-  
fore was the faste indicted of the Nineuets because the king  
with this counsayle had so decrede. (And so I do interpret  
the Hebrew worde by the preterpluperfect tense thus , for  
the speeche had come unto the king ,) for the order and manner  
Ionas now setteth downe , how the Nineuets proclaymed a  
fast: euuen because the king was admonished of the sermons  
of Ionas and by and by called together his counsailers. This  
therefore was a publique Edict , and not some rashe rayled  
motion, as sometime it commeth to passe he sayth that the e-  
dict was published by the authority of the king and of his  
counsayle or nobles. Although some take the Hebrew worde  
for order of allowaunce. The word signifieth to taste, as Io-  
nas afterward vseth the word: but here it is taken by a me-  
taphor for counsayle; and I do thinke that this sence better  
agreeth to this place : but now I come to the matter it selfe:  
That the king of so Royal a citie, yea the chiefe Monarchie  
in thole dayes yelded himselfe so obedient at the preaching  
of Ionas, it is surely worthy the noting. We see that kings  
ware proude oftentimes because they thinke that they are  
exempted from the common sorte of men : and so lyfte they  
up themselves aboue lawes , and hereby it commeth that  
they will make all things lawfull vnto them: and then while  
they let the reyne lose to their owne luste , they take it gre-  
uously to be admonished or reprehended, yea though it be by  
their equals. But Ionas a poore man & a sovrainer. That he  
therefore

Note that  
this mighty  
king obeyed  
the pre-  
aching of  
poore Io-  
nas.

therfore so affected y<sup>e</sup> mind of the king, by it certainly appeareth y<sup>e</sup> secret power of God, which he placeth in his word as often as so it pleaseith him. God truly by the preaching of his word, worketh not equally, that is, keepeh not alwayes one order or rule, but when it seemeth god vnto him, so effectually toucheth he the harts of men, that the god successe that the word shal haue, passethe al mans imagination: euē as in this place a worthe example of the same is set before vs. For who would haue sayd, that a prophane king who lyued alway as him listed, In whome no true and sincere religion dyd raigne, in one moment coulde so be tamed? And more, laying aside al glory of his kingdome, would prostrate himselfe in the dust and put on sackcloth? We see therfore that God not onely speaketh by the mouth of Ionas, but also thereto addeth efficacy vnto his word. But this is to be called to minde which Christ spake, *The Men of Nineveh shall rise up in the judgement against this people, for they repented at the preaching of Ionas, and beholde a greater then Ionas is here!* Mat. 12. 41 Daylie Christ vtereth the boyce of his Gospele: for althouȝ he be not after a visible manner conuersaunt here among vs, yet, he it is which by his Ministers doth speake. If we cōtemne this doctrine, how shall our obstinacie and hardnesse of hart be excusable, when y<sup>e</sup> Ninevites which never tasted any true doctrine of pietie, which were endued with no knowledge in Religion, so sone were conuerted at the preaching of Ionas. But that their repentaunce was serious we gather by this, that the preaching of Ionas was verie sharpe. For he denounced destruction to that most mightie Citie, and this might by and by haue brought the Kings minde vnto madnesse and furie. That therefore so gentlie and with so small adoe he was humbled, for certaintie is a most rare alteration and chaunge. We haue therfore a notable example of repentaunce, that the King coulde so sone forgette himselfe and his dignitie, and in such sort that laying asyde his precious Robes, he put Sackcloath vpon him. Nowe as touch-

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ching Fasting and Sackcloath, it is certaine and true that Repentaunce consisteth not in these outwarde thinges, as we maye see in Ieiel. For God careth not for Ceremonies. And whatsoeuer is gloriouſ in the eyes of men, the ſame is ſtriuolous in his ſight: for he requireth the ſinceritie of the harte.

Fastings, & other exerciſes of pietie ought to be referred to ſt. Ionas here declareth of Fasting & other exerciſes, ought to be referred vnto the lawfull ende why they were uſed, euē that by this meanes the Nineuſts woulde evidently declare that they were culpable and wortestimonies of our guiltiſſe and of our desire for pardon and are but an outward profession of our repen- taunce. & ſt. Ionas ſheweth before the iudgement ſeat of God: and next thereto and ſt. Iudas ſheweth before the ſauoz of the Judge. Fasting therfore and Sackcloath, are onely but an outwarde profeſſion of repentaunce. For if a man all his lyfe long fast and put on Sackcloath, & wallow in the dufte, & in the meane tyme ioygneth not with al the ſincere affection of the harte, he doth nothing else but iest with God, and trifle in his ſight. Ther-

ſoſe of them ſelues these outwarde exerciſes, halbe of ſmaller moment, except the inward affection of the harte goeth before them, and moue men ſo to declare ſuch testimonies of their inward mindes. Furthermore, as often as the Scrip-

ture maketh any mencion of Fasting, of Ashes, and Sackcloth, we must marke that theſe thinges are ſet forth vnto vs, as eternall and outward ſignes of repentaunce, which if they be false, nothing elſe do they but prouoke y ſye of God: but if they be true, they are accepted of God in reſpecte of their ende, and not that of them ſelues they are of force to pacifie Gods y ſye, or to put away our ſinnes: Nowe if any man wyll demaunde whether Repentaunce bringeth with it, Fasting, Sackcloath, and Ashes: the aunſwer is eafe, that the faythfull all their whole lyfe ought to meditate repen- taunce, therelore except eache of vs exercise himſelfe in this continuall ſtudie, euē that he renounce both him ſelue and his former lyfe, he as yet hath not learned what it is to ſerue God, because we muſt alwayes warre againſt, and wage

God  
works ac-  
cepted of  
God, not for  
themselves  
but for the  
ende.

wage battayle with the flesh. But seeing that þ meditation  
of Repentaunce is daylie , yet is not Fasting alwayes re-  
quired of vs. It soloweth then that Fasting is a publique and  
solempne testimony of repentaunce , where there appeareth  
any extraordinarie token of the vengeaunce of God. So also  
we see in Ieiel that the Jewes were called vnto Sackcloath &  
Ashes, because God as it were prepared to the battaile came  
forth amongst them : and all the Prophetes cryed that de-  
struction was at bande to the people , and therefore it beho-  
ued the Jewes to lye for succour vnto God with such testi-  
monies. So also the Ninevits when they were stroken with  
that terrible threatening of God , they put on Sackcloath , &  
commaunded a faste , euен because this ought to be done in  
extremities. Nowe therefore we vnderstande why the king  
after he himselfe had put on sackcloth commanded also to the  
whole people both fasting and other testimonies of repen-  
taunce. But this seemeth to be absurde yea very ridiculous,  
that the king commaundeth the beastes , as well as men to  
professe repentaunce : For repentaunce is the chaunge of a  
man while he restoreth himselfe vnto God, when as he was  
before from him estranged : and this can by no meaneſ  
fall out in braſte beastes . Kashlie therefore and contrarie  
to all reason doth the King of Ninevah mingle Beasts with  
men, when as he entreateth of repentaunce: But that is to  
be noted whiche firſt we ſpake , euен that deſtruction was  
denounced not to men onely, but also to the whole Cittie, and  
also to the verie edifices and buyldings . For as God crea-  
ted the whole worlde for mans ſake: ſo also his yre, when it  
is once kindled againſt men, Involueth with al both Cattel  
and Treſs, and whatſoever is eyther in heauen or in earth.  
But for al this, the queſtion is not yet aunſwe red: for ho-  
ſoever God taketh vengeaunce of the beastes for the offences  
of men, yet an Dre or a þaſepe can not pacifie the anger of  
God. I aunſwere, that this was done for mans cauſe. For  
it had bene a notable ſeaſt, if the king had forbyd the beastes  
to come into the ſtatourie. P. 1. 1. 1. all

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all sustenaunce, except he had had respect vnto men them selues. But he would as it were in a glasse, or a picture set before the Nineuets what they had deserved: as it was vnder the Lawe, as often as they slew any Sacrifices, they were admonished of their sinnes. For this ought to haue come in mind vnto them, þ the Lambe, or other creature, was slaine being innocent, & for what cause he which had offendid stode at the Aultar. For there he sawe a liuclie image of his owne d̄arnation in the Dre, Labe or Coate. So also the Nineuets, when they constrained their Dren & Asles, and the rest of the beasts to fast, they were admonished of howe grēuous & severe punishment they were worthy, euē because þ very innocent beasts suffered punishment together with them. We see therefore þ the king sought not to make any sacrifice, whyle he commaunded a fast & hunger to þ very brute beasts: but rather þ men were with such prickes styrred vp, to acknowledge seriously þ anger of God, & to cōceiue the more terror, whereby they might the more be humbled before God, and shoulde be displeased with themselues, & so might be the more readie and better framed & prepared to craue forgiuenesse & pardon. Now therfore we see þ this commaundement of the fasting of the beasts, ought to be referred vnto the touching of mens consciences with feare, as they which had flattered them selues too much, and therfore by such a remedy might amended and correct their deadly vroldinesse. And to this ende belonged the washings in the Law to purifie vestures and the rest of the vessells. Euen that the people might know that whatsoeuer they touched was defiled with their filthinesse. And this is diligently to be noted: because the Papistes, as they are genen to Ceremonies, snatche vp whatsoeuer in any place of the Scriptures is read, of Fasting, of Hackcloath & Ashes, and thinke þ all godlynelle is included in these outward rites. And yet, bodily exercise profiteth not much, sayth Paul. Therfore this rule ought alwayes to be of force with vs, that Fasting & such like of them selues are of nought; but onelie ought to be considered of by their ende.

1. Tim. 4.8

So therefore when as the bruite beastes (with the Nineuits were constrainyd to hunger, men themselues being admonished of their owne guiltinesse, learned what it was to feare the anger of God: and for this cause that fast pleased God.

Nowe if any man wyll obiect, that there is nothing to be gone about in the worshippe of God, not mentioned in the wozde, or contrarie to the wozde: easie also is the aunswere, A notable  
Question,  
Answered. that the King of Nineuch by this, inuented not any kinde of pacifying of God, neyther woulde he by this meanes wozshyp God, but had respect vnto the ende wherof I speake. And that ende verie well agréeth vnto the wozde of God, and the prescript rule thereof. Wherefore the king of Nineuch tryeth here nothing straunge & vnkowne to the wozd of God, when he referreth all things to y skope, even that he with the people might come forth húblie before the iudgement seate of God, and with earnest penitencie and repentaunce, may desyze pardon. This aunswere then is playne enough. When as therefore Ionas addeth, that the King comauinded both the people, & the beasts to put on Hackcloath: let vs knowe, that if any man wyll snatche vp this naked example to immitate it, he shoulde be nothing else but a Jester: because alwayes this reason is to be obserued, that the King sought helpe wherwith he might drive both himselfe and his, vnto true repentaunce. And god reason it is, that we take heede in the immitation of this: for the nature of man is prone vnto a fooliſh zeale. And for the most part we are almost lyke Apes: but it is diligentlie to be looked vnto, with what spirite they were ledde, whome we couet to immitate, least that we being content with the outward appearances, do neglect y which is p̄ncipal, or chiese. Afterward Ionas addeth, *And they crye stronglie, or in fortitude vnto God.* This must be restrayned vnto the men ( & not vnto the beast) for it woulde not agree vnto bruite beastes. Well: the men and the beastes abstaine from meate and drinke: and then the men crye vnto God. This crye coulde no f̄ spring,

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but of the feare of God , and the perceyuerance and knowledge of godlinesse. Therefore as I haue sayde it ought not confusedlie to be drawne as well to brute beautes as men. But that the King of Nineuch commaunded the people , in fortitude , to crye vnto God , it is worthy the noting : for here hence we gather that he was in dede thoroughlie terrified . For here is no mencion of the common crying , but he addeth , in *Fortitude* , as if one shoulde saye , with open throte , and in Frenche we saye , *A force, or forte, or ferme* , with force stronglie, or firmly . Ionas therefore expresseth a thing rare & singular , when as he recyeth that this was comprised in the Kings Edict , that men shoulde crie strongly vnto God . And it is as much as if he shoulde say: Let al men now awake to þ shaking off their deadly sleepe. For to much hytherfo hath euerie one of vs kocheled himself in his sins: Nowe tyme it is that feare begynne to possesse our hartes , and drive vs forwarde to craue the fauour and leue of God.

And this also is worthy to be noted, that þ king inuenteth not any other remedy , but that the people shoulde aby vnto prayer. And it may well be that Ionas exhorteth the Nineuict to it: but we may easily gather: that this perceiuerance is ingrafted in vs by nature , that when we are vrged with aduersity, then do we implore and craue the fauour & grace of God . Well then : *To praye vnto God* , is the onely remedy in all afflictions, and miseries. If we therefore being taught both in the lawe and the Gospell , do not vse this remedy, When God doth admonishe and exhort vs to repentaunce: What shew of excuse shal we haue, seing that þ prophane men, Which helde not one syllable of true piety, yet in miserye besought the Lord God; & the King him selfe commaunded the same by þ consent of al his Nobility? More careful, modesty therfore ought this Edict of þ king to strike into vs, then if a man shoulde but euuen simply vster this doctrine out of the Word of God. For although þ kings authortie be not equal vnto the auchorite of God; yet when that miserable & blind prince

This King  
thought  
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the best re-  
medy to get  
the fauour of  
God.

prince acknowledged by the instinct of nature that God was to be pacified with prayer, what excusation (as I have saide) remayneth for vs? But Jonas sheweth more playnely that, that the repentance of the people was not counterfeit, when he declareth that the Nineuits put on sackecloth: and kept themselues from meate & drinke. Well: it followeth more in the edict of þ king: *And let euerie man turne from his wicked way, & from the Rapine which is in their hands.* This prophane king nowe declareth to what ende and with what determination, he gaue commaundement of fasting and the other exercises: euен that by this means the Nineuits might stirre vp themselues the better vnto the feare of God. For here he exhorteth that they shoulde convert from their wicked way. By the wōde, wāye, the scripture is accustomed to vnderstand the whole course or order of mans life. It is as much therefore as if he sayde. Let each of you chaunge his disposition and manners: let vs al be new creatures. For this is true repentaunce. *The conversion of a man unto God.* And thus much vnderstood this prophane king. Whereby it followeth that their blockishnesse is the more filthie, whiche endeour to pacifie and please God with their fruolous inventions, as do the Papists which wylle needes thrust vpon God, I know not what tryfles and toyes, and thinke eache of them a sacrifice god inough and therefore obstinately do they confende. They neede not therefore anye other iudge then this prophane king, which declared that there was another manner of true repentaunce, euen that men should be chaunged in minde and soule, and turne the whole manner of their life into better. And therefore he sayth: *Let every man be conuerted from his wicked way, and from the rapine which is in their hands.* In this last clause is set downe the kindes of wickednesse, by Synechdoche by parte for the whole. For the Rapines were not onely to be amended in the Nineuits: for it is probable that they were infected with other vices also: In that so populous a Citie, Dronkennesse did also raigne, and also Royor,

Rapine ta-  
ken for all  
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kednesse,

## Upon the Prophet Jonas.

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ry man convert from his wicked way, and from his Rapine.* It is as much as if he shoulde shewe that the thiese and principal vertue consisteth in *Equitie & Justice*: that is, when men lyue among them selues mutuallie without any wrong or iniurie. And I woulde to God, that the same doctrine were of force at this day amongst al those which usurpe, and falselie take vpon them the name of a Christian. For the Papistes whyle they heape Sacrifice vpon Sacrifice, they passe ouer Loue and Charitie, and in al their perfection of lyfe, almost *Equitie* hath no place. Let them learne therefore at þ mouth of a prophane King, what God chiefly requireth of men, and approueth in their whole lyfe, even that they abstaine from Rapines, and from euerie wicked acte. Nowe therefore we knowe why, from *Rapine*, was added. Nowe we know that this King being yet a Novice, and scarce euē lightly touched with the rudimentes of pietie, after the preaching of Jonas, according to the smal measure of his vnderstanding & sayth, gaue yet commaundement to his subiectes to repent of their olde lyfe, & to leade a new. But if in so small a place, he so greatlie profited, wee, seeing that our eares haue bene beaten with continuall Sermons, this twentie or thyttie yeares, what excuse may we (I saye) shew for our selues, if we be farre behinde; even the smal knowledge of this king? These cyrcumstances therefore are diligently of vs to be noted. Wel: Nowe let vs procede.

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Caluin.

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he shoulde not apprehend the mercy of God, and with a quiet  
mynde might thinke, that God woulde be propitiouse vnto  
him. The first let, was that terrible Sermon of Jonas, be-  
ing this: *After certe daisies, Nineueh shall perish.* For al-  
though Jonas might adde some thing as we haue sayde, yet  
so precise was that threatening that it might dismaye the  
mindes of all men. It behoued the king therefore mightely  
to striue, that he might ouercome so great a let, and repell &  
dryue from him that terrible preaching of Jonas, so farre  
forth as it was boyde of all comfort and consolation. So  
condiclie, the king when he pondered and weyghed his sinnes,  
might somewhat wauer. But we see howe he endeuoreth to  
escape, although he had these two impedimentes and hynde-  
raunces before his eyes. Because when he sayth: *VVho can  
tell whether God will turne awaies from the fiercenesse of his  
wrath, and repente?* When he sayth so (I saye) we see that he  
was in a strong conflict: because howsoever Jonas seemed to  
shutte vp from him the gate of mercie, and to forbyd & deny  
him all hope of saluation and safegarde, howsoever also his  
wite conscience kept him downe and oppresled him; he yet

*As if he  
should saye:* aspyreth vnto hope of forgeuencesse. Againe, it is to be noted  
Repente, &c. that this manner of speaking, *VVho can tel. &c.* noteth rather  
for you difficultie, then diffidencie. For the king as it were, dou-  
bto we not whether tingly enquyret, *VVho can tell whether God will turne him  
God wyl selfe?* Because it was a harde matter, that God, after so long  
spare you a- sufferaunce, shoulde yet spare that so wicked a Citie. The  
ny longer or no, because he hath for- king therfore expresteth a difficultie. For this is not a signe  
borne you of diffidencie or distrust, when he so demaundeth. And when  
a long time. in Joel it is sayde, *VVho knoweth, &c.* It is altogether the  
Joel. 2. 14 lyke saying: and therfore sayde more, when he expounded  
that place. But let this brieflie suffice vs, that the king doth  
not bewraye his distrust, but rather expresteth the difficultie  
and hardnesse of the matter. And this is a signe of humilitie,  
that he understandeth that he is as it were drowned in the  
deepe

depe gulfe of hell with the people, & yet ceaseth not to hope the best. For this is a signe of Hope, when as a matter seemeth to be contrary to nature, yea though it seeme to be contrarie to all naturall reason, yet we hope styl wel. Well: we see now what is the vnderstanding of these wordes.

¶ Of the repentaunce of God, we wyl speake of it another tyme, eyther to morrow, or the next daye. It followeth. That we perish not. ¶ We see howe a King prophane, seeketh to redeme him selfe from destruction, euen by the pacifying of God. Therefore as sone as any daunger haugeth ouer vs, and is at hande, let this come into our minde, that no escaping from the same may be founde, vntesse the Lorde receyueth vs into fauour, euen as the king of Nineueh on the contrarie parte seemeth to reason after this sort: As sone as the Lord shalbe propitious and pacified, all things shall fall out well. We see therefore howe much this rude and newe Novice or youngling profited, when as he vnderstandeth that men can not escape out of myseries, vntyll þ Lords wrath shalbe appeased towards them: And as sone as men come into fauour with him, although an hundred tymes before, they shoulde haue perished, yet shall they be safe and sounde: euen because the grace and fauour of God is the fountayne of saluation, and of lyfe, and of all other good thinges. Afterwardes it followeth.

¶ And the Lorde sawe their workes, that they turned *The text.* from their euyll wayes: And God repented him of *vers.10.* the euyll that he had pronounced, that he woulde do vnto them, and he dyd it not.

**N**ow Ionas sayth, that the Nineuets obtained pardon by *Caluin.* their repentaunce. And truely this example is worthy to be noted: for by this we gather to what ende the Lorde doth solicite vs to repentaunce: which is, euen because he wyl be reconciled vnto vs, and also reconciled vs vnto him.

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Why the  
Lord threat-  
eth vs by  
his Preach-  
ers.

And this is the reason why he soudeth in our eares, so many chydings & threatnings, when we come to heare the worde of God: Euen because he wyll call vs backe from destruicō, therefore (I saye) doth he talke angerlie with vs. Finally, whatsoeuer y Scripture conteyneth concerning Repentance, & the iudgement of God, ought wholy to be applyed to this vs, euen that we maye come into fauor with God: because he is easie to be appeased, and is ready alwayes to imbrace those, which unsaynedlie turne them selues unto him.

Howe we  
preuent the  
ye of God.

Therefore in this example we vnderstande that God respects nothing else, as often as he dealeth hardlie with vs, but that he maye be at one with vs, and appeased towarde vs, if we our selues wyll be iudges of our selues, and so prevent his yre with a wylling desire of harte: which is done, when as we craue pardon for our sinne & guiltinesse, secondly, and are displeased with our selues, thirdly, and also confess that we are worthy of destruction. But Ionas seemeth here to place herte the cause of saluation, in Repentance & Workes: for he sayth that the Nineuets obtained pardon, because God respected their workes. Well: fyrlt it is to be noted, what workes he meaneth, least any man shoulde so dainly snatche vp this one worde, as the Hypocrites are accustomed: and this is to comon in the Papacie, as we haue sayde. Then: God respected their workes; but what Workes? Not Hackcloath, not Ashes, not Fasting, for Ionas maketh no mencion nowe of these thinges, but he respected these workes, euen that they conuerted from their wicked waies. We see therfore that God was not pleased & appeased with Ceremonies onely, that is, with that outward profession of repentaunce: but rather that he respected the true and seri-ous alteration in the Nineuets, euen that they were new me. These therefore were their workes, euen the fruites of re- penaunce. But such an alteration of lyfe coulde never haue come vnto them, unlesse they had bene truely touched with the perceveraunce and feeling of the yre of God. Therefore the

the feare of God went before Repentaunce and conuersion. And this feare coulde not be without sayth: We see therfore first, that here is no speaking of outward workes, but of the eth before renewing or renovation of men. But now if any man obiect, that this letted not, but that god workes maye reconcyle vs vnto God, and so obtaine saluation for vs: I answe, that here is no disputation about the cause of pardon. It is certaine that God was pleased with the Nineuets *gratis*, euen as he restoreth his fauour vnto vs everie daye frellie. Iouas therefore meaneth not that these satisfactions preualed before God, as though the Nineuets had recōpensed theyr former sinnes: no such thing dor the wordes importe: but onely by a consequent we must gather, howe the Lorde becommeth againe fauorable vnto vs, and howe we obtaine pardon with him. But whether this is done by our merites and repentaunce, or whether *gratis*, the Lorde offereth him selfe vnto vs: seeing the whole Scripture telliseth that for genewelle of sinnes is genen vnto vs seaclie, & that by none other meane the Lorde can be propitious vnto vs, then by not imputing our sinnes vnto vs, as touching this present place, we must not very carefully labor, why the Lorde is sayd to haue seene the workes of the Nineuets, least he should destroy them: for this is spoken by the consequent: For Jonas here noteth not the cause, but onely sheweth that God was pacified toward the Nineuets, as soone as they repented. But we wyll speake yet moze of this matter.

### The Prayer.

Graunt O almighty God, seeing that we are  
Graught with so many vices, and also seeing þ  
daily, so many sinnes, yea haynous offeices do  
burst out of vs: Graunt, I say, þ we harden not our  
Q.ii. selues

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selues at so many exhortations, wherewith thou invitest vs vnto thee, but that with broken & contrite hartes we maye be truely humbled, as often as thou denouncest thine yre vnto vs, and maye so settle our selues before thy thron, that we may present by thy sincere feare of pietie, and true confessi-  
on, thy sincere iudgement, whiche were otherwyse prepared for vs. In the meane tyme also, graunt that we vsing our mediator, Christ, maye conceyue that hope of pardon, that may bring vs wholy vnto thee, and that we doubt not, but thou art alway readie to imbrace vs, when as we shalbe touched with that true and sound affection of pietie and re-  
pentance; sith that this also is a signe of thy grace and fauor, that thou vouchsafest to preuent vs, and by thy spypite hast testified that thou wylt be a fa-  
ther vnto vs. Finallye, graunt that so we maye be cast downe in our selues, that we maye rayse vp in our hope vnto the heauens, through the same Christ our Lorde. Amen.

Caluin.



**C**oulde yesterdaie howe God released the Ninevites of the punishment which he threat-  
ned them by the mouth of Ionas, yea they had fre remission and release of the sime as of the  
punishment? As often as God setteth pardon before the eyes of sinners, this condition is added withall:  
euen that they do repente: but yet it followeth not that re-  
pentance is the cause of obtayning forgiuenesse. For Grati-  
tude, the Lord offereth him selfe, neyther is he otherwyse in-  
duced thereto then by his mere liberalitye. But because he  
will not haue men abuse his mercy and fauour, he addeth  
that

that lawe or condicion, evn that men repent them of their former, to chaunge it into better. So then he respecteth the workes of these, which confesse, that they detest their sinnes, and with a true and sincere desyre do flye for succour vnto the mercye of God, for no man also from the hart wyl co-ueit that God shold be merciful vnto him, otherwise then he which is displeased with himselfe for his sinne. This is the reason also why Esay sayth: that God wilbe mercifull vnto *Esa. 1.* the remnaunte of his people, evn for that every man tur- ned from his iniquitye. But God certaintly in these words meaneth not, that repentaunce (as I sayd) is the cause of our saluation: but for this cause he requyreteth repentaunce and newnesse of lyfe: because no man earnestly desireth grace & the fauour of God, but he which is displeased with himselfe in his sinnes. And nowe that Ionas addeth that, *God was touched with repentaunce*, this manner of speaking ought to be well knowne vnto vs.

Surely if we wyl speake properlie, Repentaunce is never properlie found in God, & againe Repentaunce is never referred to the Repentance inward & secret couisaile of God: for God alwayes in himselfe is not in remaineth one, and in him selfe is constant and firme. But <sup>God, ney-</sup> ther can it be he is sayde to be moued with Repentaunce, in respect of the referred to vnderstanding and capacitie of man: For euен as we per- <sup>the secrete</sup> ceyue God to be angrye, as often as he cyteth vs vnto his <sup>wil of God.</sup> judgement seate, & declareth vnto vs our sinnes: so also do we sayde to <sup>Howe God</sup> perceyue that he is pacified & appeased, when as he offe- <sup>is sayde to</sup> renteth vs hope of pardon. And there is according to our sense, some chaunge in God, when as he forgetteth his anger, as though he toke to him a newe minde or affection. Because therefore we can not otherwise be terrifyed, so that we may humble our selues before God and repent, vntesse he set be- <sup>fore</sup> vs his yre and wrath, therefore the Scripture applyeth it selfe vnto this grosenesse of our vnderstanding.

Nowe on the other side, we cannot cherefullie call upon God, vntesse we thinke him to be at one with vs, and appea-

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sed towarde vs, we see therfore that a certaine kind of Gods chaunging commeth into our mindes , as often as eyther God threatneth vs, or geueth vs any hope of pardon and reconciliation, and so this speeche, ( when Ionas sayth that God was moued with repentaunce) ought to be referred to this ende. Further we se that God is two wayes set out vnto vs, first *In his word*, and again secondly in his secret counsayle. As touching his secret counsayle, I haue alredy sayd, that God is alwayes one, neyther doth he vse any of our affections. But as touching the doctrine of the word which is applied vnto our sences, God is sometyme angry with vs, and sometyme , as pacified offereth vnto vs forgenenesse, and is fauorable, and propitiouse vnto vs , and this is that repentaunce of God . Let vs remember therfore that this dependeth and is to be referred to the word, when it is sayd, y God was touched with repentance: euен because the Ninevites coulde perceiue none other but that God had fully determined that they shoulde perish . And why so? euен because so he had declared by his worde. But now when as they rise vp vnto the hope of their safegarde, then do they perceyue some chaunge & alteration, euен according to the capacity of theyz sayth. And sure, each affection as wel of feare as of ioye doth spring of the word: because when God by his worde denouncesth his yre , it must nades be that miserable men shoulde be terrifid. But when he inviteth them by his worde vnto saluation, in setting before them reconciliation, then by and by they take vnto them as it were a newe affection, and so also do they attribute an alteration of mynde vnto God , this is the summe. Now let vs procede.

The text.

vers 1.

\* D. And Ionas was vnto And he was displeased with great sorrow.

## Chap. 4.

\* And it displeased Ionas exceedingly , and he was verie angrie.

This



His sorrow of Ionas, Hierome doth commind, *Calvin,* and compareth it vnto the sacred zeale of Paul, which wylshed that he myght be accursed for his brethren Rom. 9. 3. He denieth that Ionas sorrowed, that God woulde haue mercie vpon so famous a Citie: But because the Conversion of the Gentiles shoulde be a certaine foreshewe of the destruction of the elected people. And therefore because Ionas as it were in a glasse behelde the destruction of Israel nowe neare at hande, therefore he sorrowed, if we wyll beleue Hierom: but that is to say frowndous. For a lytle after, God rebuketh Ionas for it, what shal then the fowle and chyldish defens of Hierom, ease the Prophete, seeing that God pronounceth that he doth wickedlie, because he sorrowed. Nay, rather the blockishnesse of Hierom is reprehended (for so maye I speake of the man, who althoough he was learned and painefull, yet he depriveth hym selfe of that prayse, which other wise worthely he myght haue gotten.) For his peruerse nature every way bewrayeth it selfe, euен as he is openly reprehended by and by, in the verie Tert, where Ionas euidently declareth that there was another cause of his sorrowe, euен because he woulde not seeme, or be thought a falle Prophet, or a lyar: And for this cause was his grieve and bitternesse such. But this sorrow (althoough God him selfe had not gauen sentence vpon it) yet we see it had bene wicked and farre from all reason.

Let vs therefore be certainelie perswaded that Ionas was carayed away with a preposterous zeale, when as with quiet mynde he coulde not beare that the Citie of Nineueh shoulde be deliuered from destruction: yea, he himself also increaseth the greatnessse of his owne sinne. For he myght haue sayd in one word: *This displeased Ionas:* but he not content with this simple manner of speaking, addeth moreouer, exceedingly, or with great sorrow: yea sayth moreouer, that he was sore angred. Although the beginning had not bene euyl, the excesse yet was very vicious. And he confesseth this immodestie & excesse in his

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his sorrow, when as with plaine words he accuseth himself. To what ende therefore is it to couer with cauyls and subtleties, that thing which we manifestly see cannot be excused. But that it may better appeare, why the sauegarde of the city of Nineuch displeased Ionas, let vs procede in the text.

*The text.* ¶ And he prayed vnto the Lord, and sayde, I beseeche thee Lorde, was not this my speeche, when as yet I was in my contrie? Therfore I made hast to fye into Tharsis, because I knew that thou art a \* propitious God, and merciful, slowe to anger and of great kindness, and repenteſt thee of the euill.

\* Dz, full of  
grace and  
fauour.

Caluin.

Quiet  
prayer.

The ende  
of prayer.

Note well.

That Ionas sayth here that he prayed, seemeth scarce to be agreeable: because prayer to be quyet, and he confessed that he was so molified in his minde. When as therfore the Prophet was so inflamed with anger in his anger, howe could he come into the presence of God, & conceiue iust prayers: againe what is the ende of prayer, but that we confesse that what so ever god thing is to be wished, remaineth with God, and is humbly to be sought and asked of him? But Ionas doth here rather debate the matter with God and murmur against him. For he seemeth here after a sort to shoud and say, that he had a iust cause to runne away: and agayne that God ought not to forgene the Nineuits. He therefore accuseth God, that he might cleare and deliuer himselfe from al blame, and this is straunge altogether and farre from the rule of prayer. How then must we vnderstande this place, where he sayth that he prayed? I aunswere, that oftentimes the saythfull enen with a troubled mynde come vnto God with a desyre to praye: and yet their prayers are not utterly refused, although they be not allowed, nor yet please God in all poyntes. And by this place it appeareth more evidently howe the woxes of the godly are acceptable vnto God, al though

Though they be mingled with many impurities . The pa-  
pists as often as they reade that any worke did please God,  
they imagine chiefe perfection and cleannesse : and yet there  
is no worke which is not infected with some spotte, except  
it be purified by free pardon . And this is euident vnto  
vs in this prayer, which was not so reected of God, but it <sup>How all</sup> works are  
obtained the name of a praier. And yet certaine it is that Io-<sup>purified</sup>  
nas was not so minded as he ought, when he praied trouble-  
somelie, as it were chyding & brawling with God, and styll  
retayning some parte of his former contumacie: because he  
beganne to lyke well of his running away from God. And  
we haue sayde that this was a manifest signe of rebellion,  
when as, shaking off the the yoke, he contempned the calling  
of God. It is necessarie therefore, that we acknowledge in  
this prayer of Ionas some parte of godlinesse, and also many  
corruptions. This proceded from peticie, euen that, all this  
notwithstanding, he yet dyected his complaints vnto God.  
For the Hypocrits although they come vnto God, and name  
him, yet are they altogether contrary to him, and wyllingly  
woulde they spew out their cholloz against God. But Ionas  
here whyle he complayneth , although he keepeþ not a  
meane, but be caried awaye with a blinde and corrupt vio-  
lence and force , yet is he ready to submytte hym selfe vnto  
God, as we shal see at length. And this is the reason why he  
sayth that he prayed . For he had not bene ashamed to haue  
confessed any more greuous faulþe , if he had bene guiltie  
thereof. For he woulde not extenuate or lessen his faulþe, by  
the word of Praying, as the Hypocrites do alwayes pretend  
some couloz or cloakes , when as they woulde couer their  
ulthinesse.

But such was not the minde of Ionas: therfore when that  
Ionas sayth that he prayed , generallie he testifieth that he  
was not so murmuring and disobedient vnto God, but that  
he retained some sede of godlinesse & obedience in his mind.  
Well: Ionas praied, and hereby it followeth ( as I haue al-

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ready sayde) that many prayers of holie men are corrupt, which if they be stretched to lawfull reach, they shalbe wothelie refusid. But the Lorde for his mercie sake forgiueth thole sinnes, so that these quiet and troublesome prayers, retaine and holde byt their tytle and estimation.

Now he sayth: *I beseech thee O Lorde, was not this my speach.* Here Ionas declareth evidentlie why he tooke it grēuouslie, that Nineuch shoulde be deluyered from subuersion: even because by this meanes he shoulde be taken for a false and lying Prophet. But this maye seeme absurde, that the Prophet set more by, or made more account of his owne fame, then of the glorie of God. For in this doth the glorie of God chieflie shone, that he is appeased, so soone as men repente: and also in that he offereth himselfe to be a fater unto them. Ought Ionas to haue preferred his estimation before the glorie of God? I answer that the Prophet so was not addicted to himselfe, but that alwayes the studie of the glorie of God obtained the highest degree in his minde: this is certaine. But he ioygned his ministerie with the glory of God, and worthely: because it depended vpon his authority. Ionas when he entred into Nineuch, he cryed not as a priuate man, but professed that he was sent from God.

Now if the preaching of Ionas be founde false, the reproche redoundeth vpon the very authoř of his calling, that is vpon God. There is no doubt therefore but that Ionas tooke it grēuously that the name of God shoulde be layde open to the reproches of the gentiles, as though he shoulde make them a scayd of nothing: and againe, speaking dissemblingly, should by and by op' n hell and by and by heauen. And there is nothing more against the glory of God, then such dissimulation. We see then why Ionas was carried away with so great sorrowe: he respected not himselfe, but because he sawe an occasion geuen or a doore layde open to wicked blasphemies, if God shoulde alter his determination, or if he shoulde not be constaunt in his word: here hence I saye came that so great sorrow.

sorowe . But although this be a verye good reason , yet we gather of what force our god intents are with God . If we make any god intente may be imagined , certainly this might not do evyl deserue some prayse, that Ionas had rather an hundred times the god to dye then to here those wicked blasphemies, that the word <sup>may come</sup> of God should be a mere laughing stock, that the threatnings <sup>of it. Ro. 3.</sup> of God were fables , that God did but dissemble this or that as if he shoulde transfigur himselfe into diuerse formes.

This was an excellent intent, if we may be Judges , or if the matter be esteemed according to our sences , but by and by we shall see that it was condemned by the mouth of God. Let vs learne therefore not to arrogate vnto our selues iudgement in those things which passe our capacitye , but to submitte our minds vnto God , and to desire of him the spirite of discretion and iudgement. How came it to passe that Ionas so shoulde frette against God, but that he was inflamed with the studie of his glory : but this was an inconsiderate zeale , because he himselfe woulde be arbiter and iudge: he ought rather to haue submitted himselfe vnto God: and this same rule is to be kept of vs all . If at any tyme we see many things come to passe from aboue, that is by the secret prouidence of God, which do euē laye open the name of God to the blasphemies of wicked and vngodly men, this truly is to be lamented: but in the mean tyme let vs desire of the Lord, that he will at the length conuert those reproches vnto his owne glory, but let not vs murmur & grudge : as many do, which by and by beginne to chide against God , as often as a thing is other wise gouerned and directed, then they themselues liste, or do thinke conuenient . Let vs learne by the example of Ionas not to measure the iudgements of God by our owne capacite , but let vs patiently waignt till he conuert the darkenesse into light. In the meane tyme also let vs learne to obey his comauendements, to follow his call without controuersie : although heaven and earth shoulde set them selues against vs, although many thinges do come in

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our waye , which might turne vs awaie from the ryghte course , yet let vs continue in this sure determination, that nothing can be better for vs , then that we being obedient, maye go forwarde in the same waye which he setteth before vs . But where as he sayth, that, *He made haste to come to Tharsis*, he doth not altogether excuse his flight, but nowe he declareth moare evidently, that he had not refused any troublle or labour, nor yet had refused any controwersie or daunger: but onely because he was careful for the glorie of God, therfore he was drawne away from his vocation. To this ende therfore tende the wordes of Ionas, as though he woold appoint God to be a witnesse and a Judge, that not for feare of daunger, nor for slouthfulnesse, nor for rebellion, nor for any other respect, he withdrew him selfe from the obediencie of God : but onely for that he woulde not haue his sacred name violated and defiled, for that he would not wyllinglie be a Minister of that preaching, which might open y mouth of vngodly & prophane men to laugh God him selfe to scorne. When as ( sayeth he ) I hoped for none other profite of my preaching, but euuen that the Gentyles might laugh God to scorne, yea, might teare in peaces amongst them his holie name , as if he were deceyptfull and vaine, therfore had I rather flie unto Tharsis . Therfore here Ionas doth not altogether excuse himselfe : for then to no purpose had his chastisement lyghted vpon him , whereby he ought to haue bene throughly tamed. He was called of late from the verie hell : shall we saye that he durst to lyfte vp his hornes against God, that he would altogether be free from al faulte? This certainlye is to to absurde: but as I haue sayde, he obiecteth to God, that at the beginning he seldme not for any other cause, but for y he hoped not for any plausible fruite or successe of his preaching, but rather he feared that which he sawe imminent , euuen that the name of God shoulde be a laughing stoeke. Immediatly he addeth: *Because I knew shae thou art a God full of fauour , and mercifull, slowe to anger, &c.*

This

This is surely marueylous that Ionas was called away scō his vocation, because he knewe that God was mercifull, seing y no sharper goade ought to pricke vs forwarde, when as God wylle vse our labour or dylgence. For we knowe that no man can perforeme his obedience therrefulyc vnto God, but he which is euē allured with his faterly goodnesse. So then no man shalbe a wylling Prophet or Teacher, but he which is perswaded that God is merciful. Ionas therfore seemeth to to foolishly to reason, when he sayth, that he was therfore withdrawne from his office, because he knew that God was mercifull. Againe, howe knew Ionas this? even out of the lawe of God. For this place is taken out of the <sup>Exod. 33</sup> 32. of Exod, where that notable and memoriall vision is de- scribed vnto vs, where God set out him selfe to be scene of Moses, there was exhibited vnto the holy Prophet a lyuelie Image of God. And this is no place in the lawe, which bet- ter and moxe lively expresseth the nature of God. For there God would familiarly manifest him selfe vnto his seruant. For when as therfore Ionas was so instructed and endued with this doctrine of the lawe, howe could he exercise the of- fice of a Prophet amongst his owne people & countreymen? Why dyd not this thought also vexe his harte, when he was called to the office of a Teacher? Certaine it is therfore, that this ought to be restrained vnto his preaching, such as be- fore was declared vnto vs. Ionas had never despised the com- maundement of God, if he had bene sent to the Nineuets, euē as before he was commaundered to teach the elect people the Jewes. If therfore this office had bene enioyned to Ionas, y he shoulde haue set forth God in mercifull and gentle vnto the Nineuets, he had not doubted to haue offered his obedient seruice. But seeing this precise threatening was enioyned him: Nineueth shall perish: therfore is he drawne away, and coueteth rather to runne away, then to execute such a com- maundement. And why so? For soth he reasoneth thus with himselfe: I denounce imminent destruction to the Nineuets: To what ende doth God commaunde, but even y he might

## Upon the Prophet Jon. 15.

invite and call these wretched men to repentaunce: Now if they shall repent, wyll not God se by & by ready to forgeue them: for other wise he shoulde denie his owne nature. God can not be vnylike him selfe, or contrarie to him selfe, he can not put off that affection, whereof he testified once vnto Moses. When as therefore the Lord shall be appeased and pacified, if the Nineuits repent, and flee to him for succour, he wyll by and by embrase them: and so shall I besound false in my preaching. Now therefore we knowe how this place of Ionas ought to be vnderstanding, when he sayth that he fledde ouer the sea, (or at the least, that was his determination) because he knewe that God was mercifull. For he had never disobayed God, but that this contrariety did trouble him and feare his minde: what? I shal go thither as the messenger of God: shortly after I shalbe foud a lyar: Shall not this reproach redounde to the name of God himselfe? it is better therefore that I holde my peace, then that God, which is the authour of my vocation, be countred a iesting Stocke. We see therefore that Ionas had an eye vnto that manner of preaching which he shoulde vse in Nineueh, wherof we haue spoken before. And hereby it appeareth that Ionas gaue more to the Nineuits then he had. For he thought that he was sent from God, onely that the Nineuits might vnderstande that they must perishe: but he brought salvation vnto them. This he in some parte eyther suspected in him selfe, or knewe it. For he retayned that pinciple: that God could not put off from him his mercie, because he remaineth alwayes one. But he came abroade to execute the office in ioynged him, certainlie he had nothing else before his eyes, but the vtter destruction of the Citie of Nineueh. But in the meane time, God vsed his labour and mynisterie to a better ende and successe. But there is no doubt but that Ionashim selfe exhorted the Nineuits to repentaunce: but his harte was as it were shut vp that it shold not admynst them the mercy of God. We see that Ionas was in his afflictions preuented, so

God vsed  
our office to  
divers ends  
b ut knowne  
to our selfes.

that he could not offer salvation to the Nineuits , and yet was it offered from God by his hand . Now then we vnderstande howe the Lorde ostentymes worketh by his seruaunts: with his hand he leadeth them as blinde men, whether they lytle thinke . So when the Lorde styrreth vp any of vs, we shalbe sometime of smal fayth, we shal thinke that eyther our labour shalbe vnyprofitable , and without fruite, or at the leaſt, that ſmall shalbe our ſuccesse. But the Lorde wyll declare that ſuccesse which we could neuer looke for. And ſuch was the example of Jonas, for when he came to Nineueh, he had none other purpose, but to teſtifie þ deſtruction of the Cittie: but the Lorde woulde haue him to be the Mynister of ſaluation, vñknowne to him ſelue . Well: the Lorde then adornd the doctrine of Jonas with this exellent ſuccesse , when as yet he was vñworthy of ſo great honur, because after a ſort he had ſhutte vp the paſſage to the bleſſing of God, as we haue already ſayde.

Now therfore we know the meaning of this place, when Jonas ſayd that he fledde from the calling of God, because he knew þ he was a God prone vnto fauour , & againe merciſfull, &c. Now I come to these ſpeches of God. The Hebrewe Inorde Chanun, ſignifieth properlie, Benigne, Gracious, and Debonaire: and God ascribeth this tytle vnto him ſelue. Then he addeth: Merciſfull, ſignifying that he alwayes is ſet beſore vs, if at any tyme we come vnto him, as vnto the fountain both of all godneſſe and mercie. But the wordes that follow, do better exprefſe this mercie of God , or do define howe God is merciſfull, euuen because he is of much clemencie, next againe, ſlowe vnto anger . God therfore is prone vnto gentlenesse: againe, although men be vñworthy wher he ſhoulde reſpect, he is yet notwithstanding merciſfull: and this he exprefſeth by the Hebrewe word, Pachum. In þ meane tyme it is neceſſarie to adde these two wordes together, That, he is of much mercie, and ſlowe to anger. And why? for we ſeke alwayes, in our ſelues the cauile of the grace of God

To louen  
tyclic.

## Upon the Prophet Jonas.

God: when as we couet that God shoulde fauor vs, we enquire in our selues, why he shoulde fauor vs.

Now when we finde nothing, by and by al sayth which we first conceyued of the grace of God, vanisheth awaie. And here then the Lord himself reuoketh & calleth vs backe vnto him, and testifyeth that he is therfore favorable & mercifull

No cause in vnto vs, because he is of great mercy. As if he shoulde saye: I vs of our in my selfe haue sufficient cause why I am erorable vnto saluation, you and why I also do embrase you and take you into my fauour. The onely godnesse of God is therfore to be respected, when we desire to haue him mercifull vnto vs. or when we haue any nede of pardō, as if he shoulde say that he is not induced or moued with any respect of our wortynesse, nor yet doth seeke any of our merites, that therefore he shoulde be prone vnto mercy, when we haue offended, or shoulde take vs into his fauour; but that therefore he doth yet, because his goodnesse is immensurable & infinite. Now there is also added, *Slowe to anger*. This slownesse to anger declareth that God prouideth for the saueguard of mankinde, yea enen when they are oppressed with sinne, although therfore every day, miserable men do prouoke vpon themselues the wrath of God, yet ceaseth he not to prouide for their safegarde: therefore is he slowe to anger, that is, the Lord doth not straigt way, lay vpon men such punishment as they deserue which so prouoke him. Well: nowe we see what is the sum of the words. Now let vs returne to that saying, that Ionas was withdrawne from his office because he knew that God was slowe to anger and mercifull, and full of fauour: For he brought in this reason, eyther God will chaunge his nature, or els he will spare the Nincuits if they repent: but it may be that they will repent, and then it followeth that my preaching shalbe vayne. And surely God wyl not be contrary to himselfe, but wil shew forth an crample of his godnesse and mercy when he shall forȝene this people. Againe, let vs note that we do wickedly, when as without Judge-  
ment

ment we folowe our zeale. For there is some blinde furie, which then carieth vs away. Wherefore although a thousand absurdities do come in our head, when God commandeth any thing, yet are our eyes to be closed, as it were, and alwayes we ought to folowe on in the course of our vocation: because he wyll so moderate all euentes, that they all shall tende to his glorie. It is not our parte here to be to curios: but this is our best meane, that we let the euent of thinges alone vnto God. It is our part in dede to feare and to be carefull, but with all, this our care ought to submyt it selfe vnto God, so that it ought to suffice vs, euen to pray. This is the summe.

Now that he sayth againe, that, *God doth repent him of euil.* We haue expounded it a lytle before: even that although he hath stretched out his hande, yet he plucketh it in againe as soone as he findeth any repentaunce in men. For, *euill,* here is taken for punishments: God therfore although he might, and that woxthely lay vpon men extreame paynes and punishment, he yet suspendeth his Judgmet, and if they runne vnto him with true repentaunce, by and by he is pacified and appeased. And this is the repentaunce of God, euen that: what euer punishment and euil, men haue deserued, he doth of his owne accord remitte so soone as men are displeased with themselves and repent. Now it followeth.

*The text.  
vers. 1.*

**C**Therfore thou O Lord, take I beseeche thee my lyfe from mee, for it is better for mee to dye then to lyue.

**H**ere we see how greatly Ionas chased and waded whotte *Calvin.* **H**in his zeale. For certainly this prayer cannot be attributed to sayth: as certaine men thinke, that Ionas mounted vp euен into heauen in the minde, when so he prayed, as if he feared not death, but having put of all feare, free and at libertie, might offer him selfe vnto God. But I do not thinke that the affection of Ionas was not so lostie. There is no

**S. i.** doubt

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*Vers. 2.* double in dede, as we haue already sayde, that he yet retal-  
ned some sparke of godlynnesse in him: and I saye that, this  
thing was sufficiently proved vnto vs by the word of pray-  
ing. For if Ionas had burst out into the boyce of a desperate  
man, this surelie had bene no prayer. When as therfore he  
prayed, notwithstanding he so spake, it followeth that this  
was not the boyce of desperation, but of to much anger or  
indignation wherin Ionas doth not moderate himselfe. Fi-  
nally, this prayer proceded of a godly & holy zeale: but Ionas  
in the manner it selfe, or in going forwarde doth offend: for  
he was euuen paste him selfe, when he preferred death before  
lyfe, saying: *Thou Lorde take me awaie.* Fyrst, it can not be  
without faulte, that he is so headlong carryed to the desire of  
death. For it is not in vs to passe out of this worlde, but as  
long as God retayneth, and keēpeth vs in this staye, wher-  
in he hath placed vs, with quiet mindes we ought to abyde.  
Who so therefore he be that with so great ardencie maketh  
haste to death, without doubt he offendeth God. Paul saue  
that death were to be wished to him selfe: but againe, when  
he perceyued that his labour was profitable to the Church,  
he was content with his lotte, and preferred y god pleasure  
of God before his desire: and so was he ready both to lyue &  
dye vnto God. But Ionas cantrarie, Now (sayth he): *take away*  
*my soule:* this is one faulte: another is, when as he desyred  
to dye, because God woulde spare the Nineuets. Although he  
was touched with some sorrowe, yet ought he not to haue  
gone, or rather to haue burst out thus farre, that in the los-  
ing of his lyfe, he shoulde wish after death. But herehence  
we learne, when once men let lose the rayne to vnauidised  
zeale, whether they are carryed, Ionas y holy Prophet, which  
of late was tamed and subdued with so harde chastisement,  
yet is carryed away headlong euuen vnto the desire of death, &  
why? because he thought y it fel out yll, that he had denoun-  
ced destruction vnto the Nineuets, and yet the Citie continu-  
eth safe. This example ought to restraine vs, least we geue

*We ought  
not hastelie  
to desire  
death.*

*Phi. 1.25*

*2. Fautes  
in Ionas.*

zeale, whether they are carryed. Ionas y holy Prophet, which  
of late was tamed and subdued with so harde chastisement,  
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ced destruction vnto the Nineuets, and yet the Citie continu-  
eth safe. This example ought to restraine vs, least we geue  
sentence

sentence rashlie of the iudgements of God, but rather maye holde all our senses captiues, least at any tyme such temerite & rashnesse shoulde burst out of vs: because there is none of vs, who condempneth not Ionas, euen as he condempneth him selfe, for he reuealeth not here his own prayles, but he would here declare that he rashlie had iudged of that worke of God. Well: Ionas here confesseith his foolishnesse: let therefore his experience be a lesson vnto vs, that there is nothing more preposterous, then according to our iudgements to determine this or that: because this is, when all is done the true wisedome, to submytte our selues wholye to the iudgement of God.

Nowe if any man here wyll moue a question, whether it be lawfull to wylsh for death: I aunswere brieslie, that death is not to be wished for, in the lothing of lyfe. *That is one* whether  
it be lawful  
to wylsh for  
death. thing, I meane that to be lothing of lyfe, when eyther povertie, or hunger, or ignominie, or any such thing doth make lyfe hatusfull, or odious vnto vs. But if any man in the y<sup>e</sup> somnesse, and in the dyslyking of his sinnes, be greued to remaine on the earth, according as Paul sayth. *O miserable man that I am, who shall deliuer me from this bodie of death?* He for certainetie shall conceyue a holie and godlie desyre, so that, that obedience, wherof I speake, be added, euen that his affection burst not out as it were in despyte of God. But who so is so affected, let him suffer him selfe to be stayed by the hande of God, as long as it please him. Againe, if any man wylsh for death, because he feareth him selfe in tyme to come, or dreadeth to undertake any office or charge, he beliestryueth with God. And such was the faulte of Ionas: he sayth that death was moe welcome then lyfe: but why? because the Lorde spared the Ninevites. We see then howe blinde he is, and is carayd awaye with a mad motion & violence to wylsh for death. Let vs therefore learne so to loue this lyfe, that we be ready to leaue the same, as often as it shall seeme god vnto the Lorde. Let vs learne also to wylsh

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for death, but so that we may lyue vnto the Lorde, and may procede in our course, vntyll he himselfe bring vs vnto our ende. Nowe here followeth the rebuke of God.

*The text.* ¶ And the Lorde sayde, doest thou wel in being angry  
*vers. 4.* in thy selfe?

*Caluine.* There is no doubt, but God so chyding Ionas, condempneth his faulte and corrupt zeale. For seeing that God onelie is a fytte Judge of mans lyfe, there is no cause why we shold bost that we are caried awaie with a god intent, because there is nothing more deceiptful then is our iudgement. When as therefore we weygh the dedes, sayings, or thoughts of our selues, in our own iudgement, we deceyue our selues. If any man wyl Rhetoricallie defend the fact of Ionas, certainly he may finde at hand many notable shewes. If a man would for his minde sake, bring forth the excuses of Ionas, Ionas might saue vnto vs altogether innocent. But although all the whole worlde shoulde acquytte him, what shold that auayle him, seeing that he is condemned by the mouth of God himself, who onely is Judge: as I haue already sayde. Let vs therefore hould for certainte that Ionas dealt preposterouslie, although no reason thereof appereth vnto vs, because inough and more then inough might the authority of the chiefe Judge God suffice vs.

*The effects* Now playnely the Lord reprehendeth his anger. If Ionas had modestly debased the mattar, and had only cast fren him selfe his sorrowes into the bosome of God, this had bene er-  
cusable: although this zeale had not bene without fault, yet  
of anger. had it bene tollorabile. But now when he is angry, this is not  
to be borne: because *Ira per se est furor brevis*, anger it selfe is a  
short madnesse or furye: as one sayde: then afterward it blin-  
deth the sences of men, it perturbeth al the parts of the mind.  
God therefore not in one manner here accuseth Ionas, but he  
declareth also howe grieuously he fell, because he suffered  
him-

himselfe after this sorte to be angry. In the meane time this is to be marked, that Ionas did not therefore onely offend because he was angry, for he had sinned also without anger as we haue sayde: but God exagerateth the crime by this circumstance, even that he so *Murmured*. And certainly this was a wicked example, when as a wretched man ryseth vp against God, and with a troublesome spirite bwawleth with him: This is a monstorous thing, yet was Ionas brought vnto this. We see therfore why there is here any expresse mention made of the Anger of Ionas, even because God wil by this meane houlde Ionas conuicted, least he shoulde lyde backe any more. If he had sayde simply: what: why doſt thou not permit me al soueraigne iudgement? why doſt thou not willingly confesse that it is well done whatſo I do, if it please me? is it thy part to take vpon thee ſuch wiſdom, that thou wilt preſcribe me a lawe, or wilt correct my Judgements? if the Lord had ſpoken after this ſort, there might haue reſted ſome excuse, as thus: Lord, I cannot moderate my ſelfe from ſor- rowe, when I ſee thy name ſo torne in peces with hayrouſ reproaches, may I behould this with a quyet minde? Ionas might then I ſay haue yet founde out ſome clokes or excuse: But when the Lord layeth open and toucheth evidently the anger of Ionas, he muſt needes of neceſſity keepe ſilence. For what thing ſhalbe founde that will excuse Ionas, when as he ſo rebellioniſely ryseth vp againſt God being his iudge and maker, as I haue already ſayde. Well: now then we knowe why the Lord playnly exprefſeth, that Ionas did euill, in that he was thus angrye. And truly I meruayle what came in Hieronis minde, to ſay that Ionas here is not reprehended of the Lord, but that there was ſet downe a certaine meane. Surely the man was both a Cauler, and againe he playde the ſhole notably in corrupting the ſcriptures: he had no ſcraue to wreſt the places of ſcripture every waye: even as when he diſputeth about Matrimonie, bee ſayeth, that they which do marrie, do not euill, but yet they do not well: what man-

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ner of Cavil is this, and how filthy: And euen so in this place he sayth: God doth not accuse Ionas, neither yet reprehend his sinne, for Ionas here rather setteth our unto vs the person of Christ, who desired death, that the whole world might be sau'd: Because being a lise he could not win his owne Nation, neyther could holde his owne people: therefore had he rather bestow and give himselfe and his life for the redemption of the world. These are altogether trifling toyes, and doo utterly deprauie the whole sence of this place: For this interrogation of God is of more behemency, then if he had sayde simply: Thou hast offended in being so angrie. This affirmative kinde of speeche had not had so great behemencie, as this interrogation. For God not onely in the power of a Judge, pronounced that Ionas doth euyll: but also wresteth from him his owne confessio, as if he shoud say: Although thou thy selfe be Judge in thine owne cause, yet canst thou finde no excuse for thine intemperancie: for thou art angrie without any meane. For when he sayth, Lecha apud te, In thy selfe, he calleth Ionas backe to the examination of his owne soule, as if he shoulde saye: Looke into thy selfe as in a glasse: thou shalt see, euen what a troublesome sea, thy minde is, nowe thou art caried awaye with such a raging furie. Well, nowe we knowe not onely the naturall sense, but also the behemencie whiche lyeth hydden in this interrogation, although Hierom leaneth to the contrary parte altogether. But I wyll p<sup>r</sup>ede at this lyme no farther, because that whiche remayneth shall suffice for a Lecture to morrowe.

## The Prayer against intemprance.

**G**raunt O almighty God, when as thou seest vs to be enwrapped in so many errors, that we slide and fal many times by the meanes of inconsideration; & againe, whē as thou seest the immoderate

moderate violence of our flesh, to blinde whatsoeuer  
reason or iudgement is in vs: Graunt I saye, that  
we maye delyuer ouer our selues wholy to obeye  
thee, and to geue so much honour and reuerence vnto  
thy wisedome, that we bwawle not at any tyme,  
although al things fal out contrarie to our desyres,  
but that we may patientlie wayte what ende thou  
wylt geue vnto vs: and againe, maye so proceede in  
the race of our office, that we maye alway hope for  
a happie yssue and ende: and that we maye not bee  
troubled with whatsoeuer lets Sathan shal object,  
but that alwaye we maye tende and leane to that  
scope which thou settest out vnto vs, and not at any  
tyme deflect or decline from the same, vntyl we ha-  
ving finished al daungers, and al impediments be-  
ing overcome, at the lengthe maye come vnto that  
blessed rest, which is purchased vnto vs by the blood  
of thy Sonne. Amen.

¶ And Ionas went out of the Citie, and sate on the East *The text.*  
side against the Citie, & made himselfe there a boothe,  
and late vnder it in the shadowe, vntyll he might see  
what shoulde become of the Citie: *vers. 5.*

  
¶ Ere it maye be doubted whether Ionas wayted  
till the sorte dayes were expired, or whether  
he presented the erme: For if we saye that he  
went out of the Citie before the sortith daye,  
therewill spring another question: how coulde  
he know what shoulde come afterward vnto the Citie? For  
*Calvin.*

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as yet we see that he was not instructed therof by an Oracle: yea rather the words that we see here, do sounde otherwise: even that by the event and falling out of the matter, it was manifested unto him, that God had deliuered the Citie from destruction. For he sayde in the last Lecture that God repented of the worde which he had spoken, and dyd it not. It appeareth therefore that Ionas went out of the Citie, vntyll the soylie dayes were full past. But nowe there aryseth a contrary question, what needed he to sytte neare the Citie, seeing it was evident that eyther the determination of God was chaunged, or at the least the sentence which he had vttered was altered. He ought not therefore as yet, as though he doubted vnyll to sytte by the Citie.

But I do wyllinglie admitt this conjecture, that Ionas after the soylie day departed, and went out of the City. And the wordes do same to bring vs thereto. As touching that question, why he doubted what would be the event of the Citie, seeing he sawe the tyme already expyyed & past, the answere is easie. For although the soylie dayes were past, Ionas notwithstanding stode harde lased, because he coulde not fully perswade him selfe, that the same saying which he vttered at the commaundement of God, shoulde want effect and take no place. I do not therefore doubt, but that this thought made him perplexed, when he thought thus of him selfe. Thou hast pronounced nothing rashly. Nowe howe can it be that, the thing which God woulde haue to be published in his name and commaundement, shoulde nowe be to no purpose or frustrate, and that the event shoulde not be according? When as Ionas therefore respected the commaundement of God, if he coulde not by and by rydye himselfe of al perplexitie. This therefore was the cause why as yet he stayed, even for that although the vengeance of God was not as yet suspended, he notwithstanding thought that his speaching had not bene in vaine, and therefore that the destruction of Nineveh was at hande. Whether this was the reason

son why he syll wyrtd after the tyme presyred, as though the matter haſt illorne doubtfull.

But nowe that the thing maye be more plaine, we must note, that the counsayle of God was more secrete, then that Ionas might understande, yea euen in the very parts of his calling. For God when he threatned destruction to the Ninevites, woulde speake condicionally. For what were the fruite of the worde, vntille that condition were adioyned thereto; euen that if the Ninevites repented, they shoule be ſafe? There needed no Prophet: but that God woulde therby prouide for their safegarde, for God coulde without him, haue executed that condenmation, whiche the Ninevites had deserued. If any man wylle replie, that a Preacher was ſent vnto them, that they might be y more in excusable, this were a verie coulde reaſon. For God had exercized al his other punishments, without any ſuch dampnation: I meane againſt prophane Nations. For this was the peculiare giste of the Church, that the Prophets denouanced the punishments that were at hande. But as concerning other people, God by the thing it ſelue declared him ſelue to be their Judge: but ſent them no Prophets that might warne them.

Therefore as touching the counſaile of God, when he commaunded the Ninevites to be terrified by that ſo preſcise Preaching, a condition ſure was incloded. But Ionas was to lyterall a Doctor, that I maye ſo ſpeake: because he comprehended not that which he ought, euen that as yet there was place of Repentance, and that the Cittie ſhoulde be ſafe, if the Ninevites repented from their wickedneſſe. Then when as Ionas ſnatched vp but the halfe parte, it is no maruayle though as yet he be of a doubtfull minde, and dare not yet determine what ſhoulde come to paſſe: God had not reuealed vnto him what he woulde do, for Ionas had nothing before his eyes, but the ende or event of his preaching. Nowe let vs proceede.

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*The text.* ¶ And the Lord God prepared a\* Gourd , and made it  
vers 6. come vp ouer Ionas ; that it might be a shadow ouer  
¶ an \* ¶ his heade and deliuer him from his griefe , and Ionas  
wpe. was exceeding glad of the Gourde.

7. But God prepared a worme when the morning rose  
¶ Gourd the next day , and it smote the \* Iuie that it wythered.

8. And it came to passe when the Sûne did aryse, that God  
prepared a vehement (or feruent) winde, and the Sun  
beat vpon the head of Ionas, that he faynted, and wy-  
shed in his harte that he might dye: and sayd, it is bet-  
ter for me to dye , then to lyue , or my death is better  
then my lyfe.

*Caluin.*

BEfore I come to touch the matters them selues, I wyl in  
a fewe wordes speake that which is to be saide of the He-  
brewe wordé, Kikijon . For there was in tyme past not a  
lytle controuersie about this wordé. Some read it *A Gourde*,  
others had rather to reade it, *A Cucumber*: euen as gessings  
and conjectures are frēe in matters obscure and vnknowne.  
But yet the first Translation was receyued . Augustine  
sayth, that there arose a tumult in a certaine Church , when  
the Bishop read that newe interpretation of Hierom, where-  
he turned the wordé, *An Iuie* . But certaine it is that those  
men were rash and foolish, whiche for so lyght a matter were  
so offended, for they ought more diligentlie to haue searched  
which interpretation had bene the better , and the truer.  
Augustine also behaued him selfe not verie wyselie in this  
thing , for such a superstition tooke holde vpon him , that he  
Woulde not haue the common translation of the olde Testa-  
ment to be chaunged . He tooke it well , that Hierom had  
translated the newe Testament out of the Grēke , but he  
Woulde not haue that olde Testament to be medled withall:  
because there was a suspition of the Jewes , that , as they  
were

Were alwaye deadlie enemies to the faith, they had gone about to corrupt the whole Law and the Prophets: when as therfore there was a secrete suspition of the false packing of the Jewes, Augustine had rather for that cause keepe styll the common translation. Hierom also declareth that he him selfe was brought to Rome, because he had turned *An Iuie*, for *A Gourde*. But to sharplie & almost enemylike, aunswered he Augustine. And verie choloykeliue inueyghed he against one Cornelius, I knowe not whome, and another Asinus polio, who had at Rome accused him of sacriledge as it were, because he had chaunged this place, but here I do not excuse them, if they waywardlic refused, the thing which was probable. But as touching the matter it selfe, I had rather in this place to leaue it either a *Gourd*, or a *Cucumber*, then to moue any trouble about a thing of nothing. Hierom sayth, that it is not an Iuie, he sayth it is a kinde of small Treē: and sayeth that it groweth euerie where in Syria. He sayth that this small Treē is helde vp by his stalke, and this cannot agree to an Iuie. For the Iuie, unlesse it cleave to a wall or a tree, it creepeth onelie on the grounde: it coulde not therfore be an Iuie. Wherefore he ought not to translate it an Iuie.

He excuseth the matter thus, that if he had put downe the Hebrewe name, many would haue imagined it eyther to be a Beast or a Serpent. He woulde therfore set downe some knowne name. But he might also haue cast many doubts, as thus: what? An Iuie is sayd to haue ascended ouer the head of Ionas, and to haue geyen shadow vnto him: how could this bee? Nowe I maruayle why Hierom in one place sayth that, that kinde of Treē was called in his tyme Cicijon, in the Syrian tongue: and in another place, even in his Commentaries, he sayth that it is called in the same tongue Elkeroa, & we see that the same worde is quyte contrarie to the worde Cicijon. But nowe when he aunswereth Augustine, I doubt not but that he mocked him, For he knewe that Augustine

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knewe not the Hebrewe tongue . And therefore ieseth he with him as with a childe , because of his ignoraunce in the Hebrewe tongue . He semeth ex tempore for his owne commodite to haue imagined some newe worde , and I doubt not but that he faigned it vpon a sodaine . That there might be some affinitie betwene the worde Kikijon and Cicijon , But howe so ever the matter is , whether it were a *Gourde* , or else some small *Tree* , it is not conuenient greatlie to consider howe it might so soone growe vp to that bygnesse . Hierom sayth that it is of large leaves , and that it increaseth to the greatnesse of a *Vine* braunche . Bee it so : but that is not sprong vp , neyther in onz daye nor in two , no nor yet in thre . Therefore it must needs be some extraordinarie thing For neyther an *Juye* , nor a *Gourde* , nor yet any small sprought or any other tree could so soone grow vp , that it could cover the head of Ionas: neyther dyd this onely herbe shadowe the head of Ionas : but it is rather credible that this was added to the *Bothe* which he had mad for himselfe . Ionas then , throwded not himselfe onely vnder that herbe , but when he could not sufficiently defende himselfe from the heate of the sunne , then had he this helpe . God therefore vnto the shadowe of the *Bothe* addeth also this small tree: that by this meanes Ionas might be refeshed . For we know that in those regions the sunne is burning whot . And againe it was an extraordinary heate , as we shall see . This is that which I was minded to speake of the word , *Juye* and I haue bene longer , then It ought to be : but because in tyne paste they brabled about that worde , I thought to runne ouer those things which might satisfie euен the curiosse readers .

Now I come to the matter if selfe . Ionas declareth that a *Gourde* or *Cucumer* or an *Jure* was prepared of the Lord . There is no doubt but contrarie to the accustomed manner this herbe sodainely sprong vp , that it might cover the *Bothe* of Ionas . And this is my Judgement . But wee

knowe

knowe that as often as God dealeth contrarie to the order  
 of Nature, yet he commeth unto Nature it selfe. This is  
 not perpetuall: but we shall finde for the most part, that God  
 so worketh that he both exceedeth the course of Nature, and  
 yet goeth not quyte from nature. Even as when he in the  
 deserte would gather together quayles on a heape, and geue  
 fleshe to his people, he rayled vp the East wind. How of-  
 ten haue the windes blowed, and yet never brought together  
 such a multitude of byrdes? (This was therefore a miracle) Num. 11. 31.  
 but yet God would not reiect altogether the helpe of Na-  
 ture. For then he vsed the wynde, but yet that wynde coulde  
 not naturally bring those byrds with it. So in this place I  
 doubt not but that God chose an herbe which quickly might  
 mount to such an height: and yet he went beyond the acusto-  
 med course of nature. In this sease therefore it is sayde that  
 God prepared Kikojo, and made it to come vp ouer the head  
 of Jonas, whereby it might be a shadowe for his head and  
 might deliver him from his griefe. But that afterwards  
 there is sayde, that a worme was prepared, here also we see  
 even that those things which seeme to happen by fortune or  
 chaunce, are not withstanding governed by the secret prou-  
 dence of God. If any man saye that here is shewed not what  
 commonly commeth to passe, but what was once done? I  
 aunswere that althoughe God at that tyme would set out an  
 example notable and worthy to be remembred, yet is this  
 perpetuallie true, that even the verie bytinges of wormes  
 are governed by the wyl and determination of God. So that  
 neither herbe, nor tree without his wyl can wythier, even as  
 Christ sayth, That two Sparowes lyght not on the ground  
 without the decree of the father. And thus much as touching  
 the worme.

Nowe where as there is afterwarde addid that: When the  
 Sunne arose the next daie, a winde was prepared: hereby also we  
 gather that the windes do not arye of their owne accord, or  
 by chaunce, but are rayled vp by God. There are in daie  
 L. viii. causes

# Upon the Prophet Jonas.

causes in Nature founde out , why sometyme the ayer is calme and sometyme is troubled with windes : but all these midle causes doeth the counsayle and wisdome of God gouerne, so that, that is alwayes true, that Nature is not some certayne blinde motion, and yet there is alwayes a lawe presyred thereto by the will of God . God therefore gouerneth by his wisdome and haunde whatsoeuer commeth to passe. This onely is the difference: that those his wokes that kepe their common course haue the name of Nature : but his miracles, when as God chaungeth the accustomed course , doo not kepe still the name of nature : but yet do come from God himselfe being the autho<sup>r</sup> thereof. Therfore as concerning this wind this is to be noted that this was not an usuall or comon winde: and yet the common windes are no lesse raysed dayly by the prouidence of God, then this winde now blowed wherof Jonas here speaketh: but God as he wrought otherwise then by the accustomed course of nature as they saye: and yet dayly he commonly keepeth a continual tenor or rule in the order of nature . Now must we see why all this discourse is set downe . Jonas confesseth that he greatly reyoyced, when he was couered frō the extreame heaſe of the sunne. And when the herbe was dead and withered, he was striken with so greate dolour, that he desired to dye . Herd is nothing superflououse, for Jonas both in his ioye and in his sorrowe sheweth how tender and prone he is to eyther part, he confesseth his delicacie and tendernesse, when he sayth that he was exceedingly gladde : and againe, when he sayth that he tolke such great sorrowe for the deade herbe , that in the lothing of his lyfe he desired death . There is secretly here included a ſr<sup>e</sup> confession of his infirmity: because Jonas might moze ſimply haue ſet downe and noted his ioye then his sorrowe . But he playnely exprefſed his vehemencie and exceſſe in eyther affection , that we might know that he was carried away with his passions, ſo that in the ſmallest matters he was to angrye, or els being puſt vp with ioy, he kept

Note.

in that also no measure and thus muche both of his ioye and sorrowe.

Nowe in that he sayth, that he prayed, as he sayde a little before, he onelie vseth that Hebrew word, which signifieth to wylsh. He wylshed (sayth he) in his harte that he myght die. It is therefore credyble that Ionas was so ouerwhelmed with sorrowe, that he lyfted not vp his mynd any more vnto God: and that we see that he was not forsaken and vngared for of God. Now by and by it followeth.

¶ And God saide vnto Ionas: Doest thou wel to be angrie in thy selfe for the Gourde? and he saide: I do wel to be angrie euen to the death.

The text.  
vers. 9.

¶ And we see that thus God kept himselfe close for a tyme, Calvin.

And yet for soke he not his seruaunte: euen as he often tymes looketh backward vpon vs, that is, while we thinks that he hath forgotten vs, he yet marketh what is done with vs to the ende that he may succour vs in tyme: And therfore oftentymes when we are falling downe he withdraweth vs, and setteth vs vp, before we thinke that he is nere vs. Such was the case when he beganne to speake vnto Ionas: Soe as we haue sayde, dolour had so choked the mynde of the holy Prophet, that he could not any more be lyfte vp vnto God. Now therefore with himselfe he desired to dye: and yet God forsaaketh him not. This is a rare example and shewe of the inestimable mercy of God, which he vouchsafeth vnto hys people, although they yet do cast themselves downe hedlong: euen as Ionas here rushed into desperation and was not carfull for any remedye. But God wylted not kyll he was sought vnto, but he preuented that miserable Ionas, yea and the destruction which he beganne to bring vpon himselfe: saying: Doest thou well to be so angrie for the Gourde? As if he shold saye, that Ionas was to vehementlye troubled and disquieted for so small a matter.

¶ And

## Upon the Prophet Jon. 15.

And this manner of speaking is always to be noted, wherof we intrate at large yesterdale: because God doth not simplye chide Ionas, of that he tolde it grievously that the Countre was wythered. For what then? forsooth even because he was angry. For in anger there is always exesse, when as therefore Ionas without any measure or moderation so razed God worthely in him chaffiseth this great vice. **W**el: I will not now repte that which I speake yesterdale, howe that the faulte was made the greater, because that Ionas not onely murmured for the perishing of the herbe, but also because he geneth ouer himselfe, and boyleth in anger without measure. Which thing the awnswere of Ionas approueth, when he saide: *I doo well to be angry, evn to the death.* **W**here we see howe impudentlie the volie Prophet repelleth that admonition of God, wherewith he ought yet to haue bene reuoked to a better minde. **W**he is not ignorant that it is God that speaketh. **W**hy is he not immediatlie stroken with feare? **W**hy is he not impud with the authoritie of him that speaketh? by and by to laye downe that cructie of minde? **W**hile he doth so contumaciously contynue.

But certainelie, even thus is it wont to be, when the mindes of men are once blinded with some preposterous affection: although the Loude thunder or lyghten from heauen, they wyll not heare: at least, they wyll not cease violeantlie to runne on, even as here Ionas doth. When as we se therfore an example of such contumacie in so holy a man, howe much more ought eache of vs to feare? let vs therfore betymes learne to keepe in and quenche our affections; and at the verie beginning to bypde them, least if it shall come to passe, that they burst out any long whyle, we be also at the length, even to the last howre obstante & vnreformable. I do wel (sayth Ionas) to be angry even to shadearb, God obiecte onelie vnto his seruant Ionas, the vice of anger. Now Ionas so farre conticelleth him selfe in his imadrete, that he sayth, that desperation is without sinne: I (sayth he) do not offend, althoug

although I despayre , yea although with a rageing furie , I  
geue ouer my selfe vnto death, yet I do not offend.

Who would haue saide that this could haue come to passe,  
or fallen out in that holie Prophet ? But by this so notable  
an example we are admonished , what furious bruise beast  
the affections of our flesh bee . Nothing therfore is better  
then to restraine them, before they gather any more strengthe,  
then they ought . For alwayes , when any man hath chery-  
shed his sinnes , this contumacie and obstinacie wyl follow .  
But to be wroth or angrie euen to the death , is so to lothe  
lyfe , that of our owne accord we geue ouer our selues vnto  
death . Yet it was not the purpose of Ionas to kyll him selfe ,  
but although he abstayned from such violence , he yet with  
settled mind wrought his owne death , because he submitted  
not himselfe vnto God , but with a blinde motion or affection  
was caried away . Powre it followeth .

¶ And the Lorde sayde : Thon hast pittied the Gourd ,  
for the which thou labouredst not , neyther madest it  
to growe . it was the daughter of one night , and as the  
daughter of one nyght it passed awaie . That is , it  
sprang vp in one night , and in one night also it wy-  
thered away .

And should not I spare Nineuch that great Citie , in the <sup>Text  
versio[n]</sup> <sup>11.</sup> which are sixe score thousande persons , which can-  
not discerne betwene their right hande and their left ,  
and also much Cattell ?

¶ H<sup>e</sup>re God reuealeth for what purpose he sodainly brought  
by the Gourde , and then woulde haue it to perish and wy-  
ther alwaies by the byting of the Worme , even that Ionas  
might leare , that he dealt to vnnaturallie toward the Ni-

## D. John Caluine

neuits. And although we see that the holie Prophet fell into horrible affection, yet after a sorte God having scorned him, admonished of his follie. For vnder the figure of the Gourd, he declared howe vngentlie he desyred the destruction of so populous a Citie, as was Nineveh.

But this simylitade seemeth not in all poyntes to agree to the matter. For Ionas sorrowed not for the Gourde, but onelie had respect to him selfe, and therefore he tooke it greueouslie that the comisort wherewith he was delyghted, was taken awaie from him. Therefore when it was discommoditie that so compelled Ionas vnto anger, the similitude seemeth not wel to be applyed, when as God thus reasoneth: *Thou wouldest haue the Gourde to be pittied, and shoulde not I spare this great Citie.* Nay, he was not carefull for the Gourd. For if all the Gourdes in the worlde had then wythered, he had never bene touched with any sorrowe: but because he felte extreme daunger, being parched with the exceeding heate of the Sunne, therefore is he angtie. I aunswere, that although Ionas, priuatelie had regard to himselfe, yet verie well doth this simylitude agree. For God kappeth men vnto the vse whereto he hath appointed them. Ionas sorrowed for the losse of the Gourde, euen because he was despriued of his shadowe.

But God createth not men in vaine, and therefore it is no maruayle, though he woulde haue them safe. We see therefore that Ionas was properlie taught by this figure, howe unkindlie he dealt towarde the Nineuits. For certainelie he was but one onelie man, therefore when as he woulde haue so great consideration of him selfe and the Gourde onelie: howe easie he of all care of so great and so populous a Citie? Dought not this to haue come into his minde, that it is no maruayle if God haue a care for so many thousande men, being the Father and maker of them? For although the Nineuits were estrangned from God, yet in as much as they were men, God, as he wholie is the father of all mans-kinde

kinde, acknowledged them for his, thus farre at the least, that they might lyue and enioye other commodities of this earthlie lyfe. Nowe therefore we knowe the reason of this similitude or figure: *Thou saith God, wylt pittie the Gourde, and shouldest not I pittie this great Citie?* By this appeareth, howe frowolous that devise of Hierom, is, when he sayth, that Jonas was not angrie for the delyuerie of the Citie, but for that he perceyued his owne nation (by the conuersion of the Ninevites) to perish.

For the Lord here againe repeateth that the minde of Jonas was otherwyse: even that he tooke it grēuouslie that the Citie shoulde be delyuered from destruction. And it is the lesse tollerable, that this Hierom excuseth Jonas, for that Jonas flatlie and bouldie maketh answere vnto God, that he doth not offend, in *being angrie even vnto the death.* That fellowe surely dare without any shame, notwithstanding all this, cast a colour, that he maye excuse such a shamefull contumacie. But let it suffice vs to holde and knowe the naturall and true sense or meaning of the Prophet. For here vnder the person of God, he declareth that his crueltie worthely is condempned, in that so desyrouslie he wylshed the destruction of that populous Citie. The partes of the similitude are also to be marked, when as he sayth: *Thou hast pittied, there is in the pronoune Tu, Thou, an Emphata, or vehementie.* For God compareth him selfe with Jonas, as thus: *VVho art thou?* Certainelie a moxall man shall not be so prone to mercie and pittie, as I am. Thou permittest to thy selfe this lawe, that thou wylt needes pitie the Gourde, even thou which art framed of claye wylt do this. Nowe this Gourde (sayth he) is not thy workmanshipe, *Thou hast not laboured for it, that is, it came not forth by thy tyllage or labour: againe, Thou madest it not to growe, or, thou broughtest it not out of the earth:* *Thirdlie: It was the daughter of one night, and in one night it perished.* It was but a smal wythered plant of herbs. Therfore if thou respect the nature of the Gourde,

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or if thou respect thy selfe, and addest together all other circumstaunces, there is no cause for the to be angrie. And nowe I which am God, in whose hande are al things, should not I pittie sayth he? I whose continuall propertie it is, mercisullie to beare with men, and to suffer them, though they be worthy of destruction, shoulde not I pittie? againe this is a great Citie. For here is nowe no dealing about a plant, but about a wonderfull great people.

Lastlie, in which there are (sayth he) 120000. persons which cannot discerne betwixt their right hande, and their lefte hande. Well: nowe we see howe Emphaticall euerie of the partes of this comparison bee. But although the purpose of God was to reprehende the foolely and perverse sorowe of Ionas, yet here maye we gather a generall doctrine, if we reason thus: we are sorry one for another and yet we are wicked persons and cruel: if therfore by a certaine secret instinct mortall men be thus prone vnto pittye, what is not to be hoped for from the incomprehensible godnesse of God, who both is our Father, and the maker of the whole woorlde, and who is the fountaine of godnesse and mercy, should not he pittie vs? Now as touching the number. Here Ionas setteth downe twelue tymes ten thousand persons which are a hundred and twenty thousande, as we haue alredye sayde. Here God sheweth howe fetherly he taketh care for mankinde. Euerie one of vs is nourished vp of him with a singular care: but yet here he setteth before vs that great number, that it maye more evidently appeare, that he hath so great consideration of mankinde, that rashelye he thunders not out his vengeance against any one people. And where he addeth, that they could not discerne betweene the right hand and the left, I doubt not but that it is referred to the small age of the persons, which opinion is also almost received by the consent of all men. Notwithstanding one man was alrayde least he shoulde make the Citye to greatis he shoulde make all that number to be Infants: and therfore

for he comprehendeth in that number, one with another, as well oulde men, as men of myddle age and Infants. He sayth that they could not discerne betweene the right hande and their lefft, because they were not instructed in the schoole of God, neyther perceived they the difference betwene god and badde: as we know that vnbelieuers do wander in their owne errours. But this sence is to much racked, againe there is no reason for this devise: because we know that Cittie not onely to be lyke other great Citties, as are manye at this daye in Europe, but also to haue surpassed euен those which at this daye are most principall. We knowe that in Paris are more then 400. thousande soules, the lyke is in other Citties. Therefore that Inuention, that Ionas here speaketh of al the Nineuities, I do refuse. For rather would God declare that although most iust cause were there, why he shold utterly destroye that Cittie, yet were there other causes, which might mittigate so horrible punishment, be-cause there were as then there manye Infants, which had not yet by their owne offences deserued such destruction.

God therefore here declareth vnto Ionas, howe cruellie he was caried awaie with his zeale: although that zeale, as was sayde, rose vpon a god beginning, yet was Ionas carayd away with to violent a motion. This God declareth, when as yet he spared so many innocent Insauites. He also addeth to the Infants, bruste beastes: Certaynely Oren excelled and were better then plants. If Ionas therefore wot-  
thely sorrowed for one small plant being withered: certainly it were sacre more hard and cruell, for so many innocent creatures to perishe. Therefore we see how fitly al things agree to the similitude, that Ionas may be ashamed and grie-  
ued at his foolishnesse, that he woulde scorne so to runne be-  
fore the secrete determination of God, and gouerne him selfe after a sort by his owne wyl, not to spare the Nineuities, when as notwithstanding they endeavored to prevent Gods  
W. iii. venge-

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vengeaunce and iudgement, by true repentaunce. Let vs  
therefore praye against this sinne.

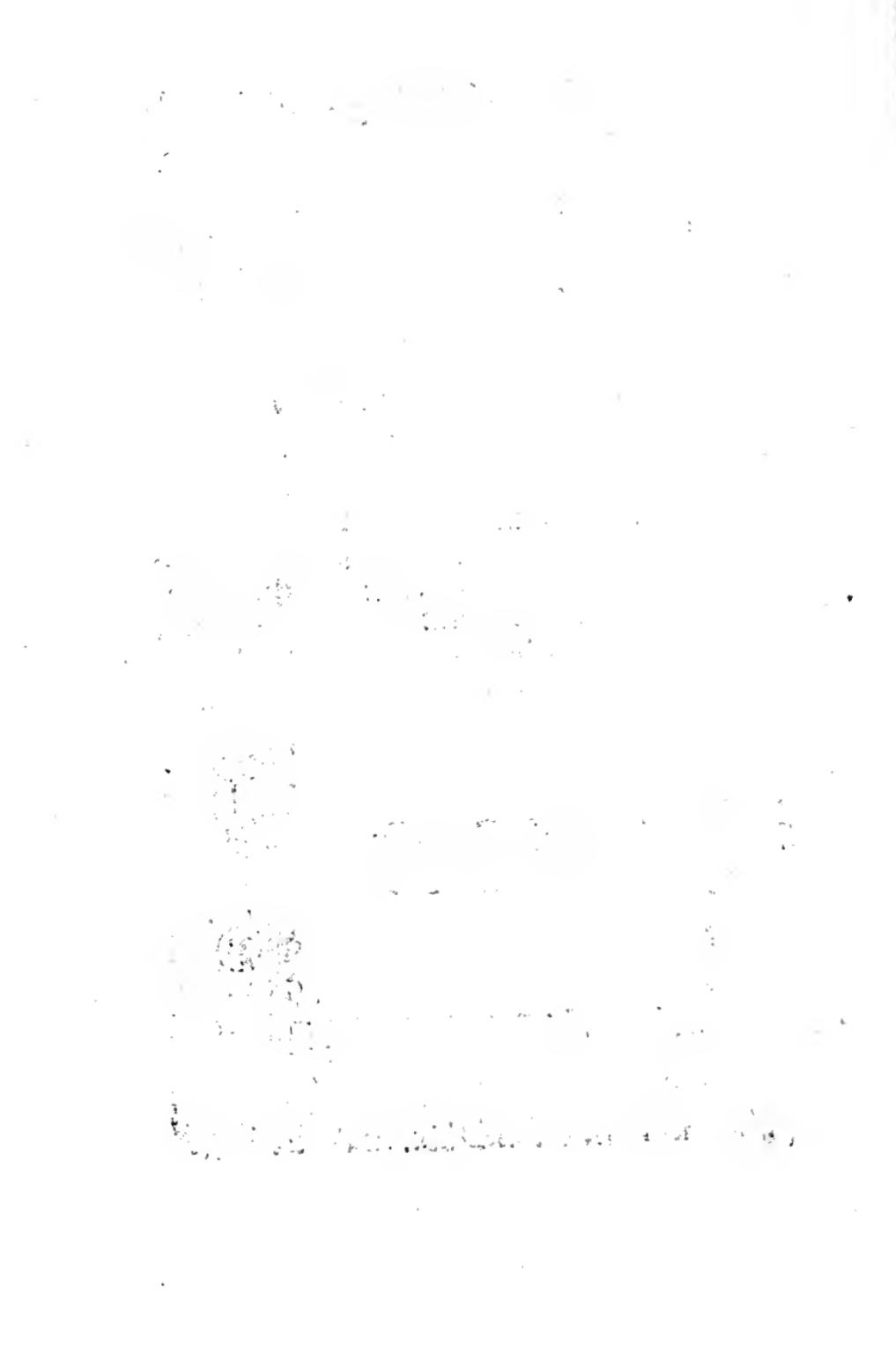
## The Prayer.

Baunte O Almighty God, seing thou so many  
wayes hast testifized & declared, and dayly dost  
evidently manifest to vs how deere and preci-  
ous, mankynd is vnto thee, & seing that dayly we do  
enjoy so many & so notable experiments, documents  
and both of thy goodnesse and mercye: Graunt I say  
that we may learne wholy to repose our selues vp-  
pon that thy goodnesse wherof thou declarest vnto  
vs so many shewes and examples, and which thou  
vouchsafest continually to bee throughtly knownes  
vnto vs, so that we may not onely passe throughe  
this terrene and earthly course, but also with feare  
may aspire vnto the hope of that blessed and Cele-  
stial lyfe which is reposid and layd vp for vs in hea-  
uen, through Jesus Christ our Lord. Amen.

FINIS.



*A CATHOLIKE  
and Ecclesiasticall  
Exposition vpon the  
two last Epistles of Iohn.  
Collected out of the workes  
of the best writers, by Au-  
gustine Marlorat, that  
most excellent  
Divine.  
(:.)*



To the right worshipfull and godlie *Lady, the Lady Vrsula Walsingham,*  
Wyfe to the ryght honorable Syr Fraunces Walsingham Knight, chiefe Secretarie to the Queenes ex-  
cellent Maiestie, and of her Graces most honozable priuie  
Counsayle, N. B. Minister of Christes Gospell in the  
Towne of Ridborne, wylsheth blessed lyfe, with  
increase of true Godlinesse in Christ Jesu.



*Auing finished these col-  
lections of Augustin Marlorat, that  
reuerend Diuine vpon the two last  
Epistles of S. John, I haue attempted  
right Venerable Ladie, (according  
to my purpose, when I first tooke  
them in hande, though not greatlie  
knowne vnto you) to publish them  
in your name : being perswaded  
that they wyll so much the sooner of the godlie be read and  
wel liked, as they shalbe accepted of you, whose vertuous life  
deserueth no lesse commendations in this your countrey, then  
did that Ladie life to whome the Apostle directed these E-  
pistles. The volume I confesse is not great, but the matter  
therein contained is delectable, and not disagreeable to your  
Ladishippes state and profession. *Lisander* king of Sparta  
tooke in good part the selie wrytings of the poore Poet *Antio- Eras. lib. 4  
lochius*, hauing no better present to geue: *Augustus Cesar* grat-  
fullie receyued the Greeke verses which a poore scholler of  
Greece gaue him. *Aretaxerxes* thankfullie, and with great  
curtesie tooke a handful of water which a poore subiect of his,  
*Sinates* by natiue, gaue vnto him hauing none abilitie to geue  
any greater gifte. *Alfonsus* king of *Arragon*, louinglie embrac-  
ed as a great iuell, a smal booke of the *Decades of Linie*, geue-  
*Aroth.* *Elian. lib. var. Hist.**

# The Epistle Dedicatore.

to him by *Cosmus the Phisition*. *Ludonius* the Emperour ioyfully imbraced the booke of *Dionisius the Areopagit*, which he wrote *de Hierarchia*: May it please you therfore right vertuous Ladie to accept also, these two Epistles of *S. John*, being expouned by *Calvin* and others, and brought into one booke by *Marlorat*: and geuen vnto you by me, not being such a gift as I would; but as prefetly I could present vnto your Ladiship: & to defend the same frō the venemous darts of sclāderous tōgues which are more readie to carpe then to correct; more prone to find fault with other mens works, then either to amend them, or to publish any thing of theirs. VVherein (Madam) you shall immitate the best sort of men in humanitie, and nothing degenerate from Gentilitie. And as it seeketh to be shrowded vnder your name, so vouchsafe to harbor, and shielde it. Consider that, a simple Sparowe sometime, to auoyde the griping talents of a tirannous Sparhauke, pursuing her, fledde for succour vnto the bosome of *Artaxerxes* king of *Persea*, being in campe, where she laye panting for feare of death, and weariness of flight, vnto whome the King sayde: As I wyl defende thee, thou lyttle sparrowe from death, because thou flyest to me for succor, so wyl I do to those that repose them selues vpon me. The lyke fauor, good Ladie, if this my booke maie finde at your handes, I haue the thing in this case that I desire: And I assurre your Ladishippe that, *Cum meliores nanciscantur Aues*: VVhen more precious byrds be hatched, as sayd *Zenod*: I wyl not (Godwylling) forgette that you disdayned not to grace so small a Pamphlet as this: God the fountaine of all goodnesse, graunt vnto your Ladishippe continual loue to the Gospell, with perfect faith in Christ Iesu. From *Ridborne* this: 26, of *March*. 1578.

Your Ladyships in the Lorde  
Christ. Nath. Baxterus.

A Catholike and Ecclesiasticall ex-  
position vpon the two last Epistles of Iohn.  
Collected out of the workes of the best  
writers by Augustin Marlorat, that  
excellent Diuine.

The Argument.



Though this second Marlorat Epistle be called the Epistle of Iohn, although of the Author thereof, there were no doubt (for that it doth immediately follow that Epistle which no man doubteth to be the Epistle of Iohn the Euangelist.) Many of the Interpreters notwithstanding make a doubt therof, some also flatlie denie that they came both from one, & the selfe same author: but saie that this Epistle is a sacred monument of some one godlie man, a faithful dispensor of the word, which would not that the Talet committed unto him fro Christ that obiefe King, being wrapped in a cloute, shoulde be committed to the earth or hidden in the grounde, but rather transferred to the monie chaungers: which opinion trulie seemeth probable inough.

Others woulde haue one Iohn a certaine Elder to be the author of this Epistle, because in the title or inscription of the Epistle, he calleth him selfe not an Apostle, but a senior or elder. Othersome againe haue affirmed not this alone, but also that folowing, which is entituled the thirde Epistle of Iohn, to be written by Iohn the Euangelist, that beloued disciple of Christ and an Apostle, and not without probable conjecture. For they seeme like to the first, which is the Epistle of Iohn the Euangelist, both in words, and assertion of faith

## M. upon the 2. Epistle

Marlorat, and charicie against the heretiker, although we dare not auouch any  
Imlerus, certaintie of this matter. Trulie the wordes of the Epistle plenteo  
fullie declare, that to this man, who so he was, not one talent, but raa  
ther tenne talentes by God almighty were committed. For after  
such a sort setteth he forth faith unto vs, and commendeth charicie,  
as with greater studie and profite he coulde not haue done.

Oecume- He wrote unto a certaine Ladie, who by her proper name, as ma-  
nius, ny thinke, was called Electa. Oecu. For when he sawe her sonnes  
rightely walke in the fayth, and also many deceyuers to wander a-  
bout, and denye Christ to be come in the fleshe, he woulde write this  
Epistle; wherein first he commendeth her sonnes, because they walke

Pelicanus in the trueth of the Gospel: Secondlie (teaching that the misterie  
Occumi. which wee haue, is not newe) he exhorteth unto lone, Pel. affir-  
ming perfect fayth not to be without Charicie, Oecu. And that  
they may continue in the doctrine deliuered unto them, he conse-  
quentlie affirms, him to be Antichristie which denyeth Christ to

Vitus be come in the fleshe, V. and with a verie notable sentence also, he  
Theod. admonisheth them that sinne is to be flied, least a man be depryed  
of the offered rewarde. Lastly he exhorteth them to beware of the  
false Prophets, Oe. and commaundeth that no man take suche to

Bulling- house, neither bid them, Godspeede, but rather shun them as the most  
rus. pernicious enemyes of Christ. In the ende he rendereth a reason, why

Vitus Th. in this Epistle he studieth to be briefe, even because he hopeith shortly

Marlorat. to speake the rest, face to face, Oe. and so with a Christian saluta-

Occum, tion enterlaced, he concludeth or finisheth his Epistle.

Vers. 1: ¶ The Elder to the Elect Lady and her Childrē, whom  
I loue in the truth: and not I alone, but also all that  
haue knowne the truth.

Imlerus,



*He Elder to the Elect Ladye.*

This is the inscription or tylte of the Epistle  
which sheweth fyrt, the office of the wryter,  
and secondly, conteyneth the name or dignitie

of her, to whome the Epistle was written. The word *Elder* in this place is not referred to age, but rather, first to integrity of minde, secondly, honestie of manners, and thirdly, excellencie of erudition. For all these thinges that Name *Presbyteros*, *Senior*, *Elder*, doth comprehend. Of the which reade more, *Acts.20.17.* and *i. Tim.5.17*. They which thinke this Epistle to be written by the Apostle John, affirme that he vsed this name for modestie sake, against the hauitenesse of our Elders, in expressing their tytles, whome the name of a Minister and Bishoppe doth so displease, that they must be called *Popes* high *Priests*, & chiche *Monarchs* of *Christian* pietie. When as yet *Christ* the *Lord* of all sayde to his Disciples. The kings of the Gentiles raigne ouer them, and they that beare rule ouer them, are called bountifull. But ye shall not be so: but let the greatest among you be as the least, and he which is chiese, as he which ministreth.

John also might be called *Elder* by a figure called *Antoniasia*, among the Apostles. Of wome (as some thinke) none remained alyue, beside this *Elect* & beloued disciple of *Christ*. And then also the *Seniors* or *Elders* gouerned the *Congregation*, being famous men of an approued faith, & honorable perfection, full of the holie ghost, which by word & examples ruled the *Churche*. But this is the opinion of those men, which affirme John the *Evangelist* to be the writer of this present Epistle. They which thinke otherwise, referre the name *Elder* to the office of teaching, as it is already sayde. He calleth her also to whome he writereth *Elect*. *Oec.* *Cyther* by reason of her name, or of her great emulation, or study about vertue. To this also he sameth to adde the tytle of *Lady*, that he might shewe the profite of this *Woman*, in the woerde of *God*, who nowe through the victorie of our *Lord* *Jesus Christ*, beganne to be a *Lady* ouer death, sinne, the *Devill* and hell, and might saye with *Saint Paul*: *Death is swallowed vp in the victorie*. *O death where is thy sting?* *O* *hell*

Bul.  
Peli.  
The Pope  
discreneth  
to be a Bi-  
shoppe or a  
minister, but  
he wyl be a  
monarche a  
Pope, a  
God in  
earth, &c.  
*Luk.22.*  
25.

*Mariorat.*

*Imlerus.*  
*Occum.*

Note the  
study of  
some Ladies  
in those  
daies, not to  
overcome  
modestie,

## M. upon the. 2. Epistle

but to fol-  
low vertue  
& the woyde  
of God.  
1. Cor. 15. 57  
Marlorat 57  
Imlerus  
2. Thes. 2  
13.  
hell where is thy victorie? The stinge of death is sinne, the  
strength of sinne is h[er] law: but thanks be to God, which hath  
geuen vs victorie, throught our Lord Jesus Christ. 1. Cor. 15.  
& 57. The beginning of this victory doeth that word, which  
he vseth, even y<sup>e</sup> Elect Ladie, also declared vnto vs, if the word  
Elect be taken in the proper signification thereof, to the en-  
tent to admonish vs of that eternall election of the sonnes of  
God: as if the wryters of the Epistle shoulde saye: God al-  
mighty woulde haue thee receyued into the number of his  
predestinated and Elected chylde[n]. Of the which thing,  
Paul verie notable preache[n]th, saying: But we ought to geue  
thankes to God alway for you brethren beloued of the Lord,  
because that God hath chosen you to saluation from the be-  
ginnig, throught the sanctification of the spirit, and the faith  
of trueth, wherunto he called you by our Gospell, to obtaine  
the glorie of our Lorde Jesus Christ.

Marlorat And her children. There be some which by this Ladie  
The familie wyll haue the Churche vnderstanding, and by her Sonnes or  
of loue will Chylde[n], the lytle ones, or those which are weake, and  
hane all the which are in the Churche begotten by the sayth of Je-  
scriptures s Christ: but this exposition is racked. For to what  
interpreted ende shoulde the Autho[r] of the Epistle saye, that he woulde  
sho[ut]tly speake in the presence of the Ladie, to whome he  
by Allego-  
rics.

Verse. 12 Which is  
true Chy-  
risti-  
an loue?  
that which  
is voyde of  
Hyp[ocri]sie.  
Occume-  
nius.  
1. Ioh. 3. 18  
Marlorat  
R. om. 12. 9

adde[n]: VV home I loue in the trueth, By which wordes he sig-  
nifieth, what maner of thing true & Christian loue is, even  
that truelie which is most voyde of all hypocrisie. For to  
loue with mouth faynedlie, oftentimes coniuncteth to passe:  
even as it is noted in y<sup>e</sup> first Epistle of Iohn: where he saide,

Little children let vs not loue in worde, neither in tongue onelie, but  
indeede and truelie. And Paul sayde: Let loue be without disso-  
mulation. Peter also speake[n]th of it thus; Yon which haue purisid  
your soules in obeyng the trueth throught the spirite, to loue brother-  
lie without fayning: Loue one another with a pure harte feruenly:  
being borne anew, not of mortal seede, but of immortal, by the word

of God, who liveth and remaineth for ever. It foloweth. And not I alone. Great is the concorde and friendshipp among the sonnes of God. For seeing they all are dyrected by one spirit, even of Christ, it is not possible but that they holde mutuall amitie betwene them selues, and embrace all those which according to the measure of the grace geuen unto them, doo studie to farther the glorie of Christ alone. The distaunce therefore of place, or diversitie of tonges, or their divers estates nothing at all let, but that this most excellent loue, among them maye florish: Christian profession and fame of name alone hath most sutele ioyned them together; in such sort that ostentiously one of them reioyce of another, whome yet they never sawe.

So Paul hearing of the sayth of the Romades, desyred ardentlie to see them. Unto whome also he commendeth Prisca and Aquila after this sorte: Grecce 10.11, Priscila and Aquila; my felowe helpers in Christ Jesus, which for my lyfe haue layde downe their owne necke vnto whom not I onlie geue thankes, but also all the Churches of the Gentiles. It foloweth, But also al that haue knowne the truthe. It is a Periphrasis, or Circumlocution of the Christians.

For properly they are sayde to knowe the truthe, vnto whom Christ which is the truthe is revealed: moreover this knowledge in the saythfull is not ydell, but lively and occupied. For they doo not onely hould that which is true, but they both loue it and followe it. And soz certainty, sythe the knowledge of God and the knowledge of the truthe is one: it can not be, that they which are indued with the knowledge of the truthe doo not coniforme themselues to the true prescript or ordinaunce thereof. For they know that saying of Iohn: Hereby are we sure that we haue knowne him, if we keepe his commaundements. He that sayth I know him, and keepeth not his commaundements, is a lyar and the truthe is not in him. Paul also speaketh thus of the knowledge of Christ: you haue not so learned Christ: if so be you haue heard him, and haue bene taught by him, as the truthe is in Jesus, that is: that

1. Pet. 1. 22.

Rom. 16.3

John. 14.9

Ioh. 2.3

## M. upon the 2. Epistle

Ephe. 4.21

that ye cast of , concerning the conuersation in tyme past,  
that oulde man , whiche is corrupt through the deceuyable  
lustes and be renewed in the spirite of your mynde &c. Out  
of the which words we learne, that in vaine do all they booke  
of the knowledg of the truth, which endeuour not themselues  
to newnesse of lyfe.

Verse. 2. ¶ For the truthe sake which dwelleth in vs, and shalbe  
with vs for euer.

Pelicanus. For the truthe sake ) He meaneth the truth of the Gospell,  
which they by the preaching of the word had learned as is  
he shoulde saye . Not for any other cause do the godly and  
saythfull which are with vs loue thy sonnes, but because they  
vnderstande, that the sincerite of the profession of the gospel,  
yell , which we followe, doth dwell in you . In this place

Marlorat. maye we obserue the difference betwene worldye loue and  
The dist-  
rēc: between  
Christian &  
worldye:  
loue.  
Imlerus.  
Who hath  
the truth.

Christian loue. Many, loue other men for their ritches sub-  
staunce honour and gods which they hope to receyue at their  
hands. Such loue is not true loue, but *qui avertit, selfeloue*,  
But Christian loue, euen as it is founded in Gods verity, re-  
specteth first, the only glory of God, and secondly, the profit of  
his neigbor. Therfore is this truthe always ioyngned with  
the feare of God, so that no man can truly booke of this truth,  
but he which hath geuen ouer himselfe obedient to the wil of

Bullinger. of God . It followeth : Which dwelleth in vs . That is which  
is firme & true among vs, of the which none of vs can doubt.

Marlorat. If so be that we most stedfastlye holde Christe speaking  
to the Father, with his owne mouth vttered : Thy word is  
Joh. 17. 17  
true. It followeth, And shalbe with vs for euer. These words  
Occum. pertayne not so muche, to the confirmation of the doctrine,  
Marlorat. as vnto the certaintie of their persecutaunce . Here the El-  
der affirmeth , both himselfe and the rest of the saythfull  
amongst whome he was conuersant, to perserue in the truthe  
Which thing ought not to bring a little comfort to all godly  
men.

men. For lytle were it, that we are placed in the waye of trueth, except we had hope of persevering to the ende. But <sup>who maye</sup> they which are indowled with the celestiall spirite, and being <sup>say, they that</sup> taught of Ch̄rist, haue learned the trueth, do knowe soz cer- <sup>percer to</sup> taintie that they are not called in vaine into the flocke of Ch̄rist, that is, not for this cause onelie, that they may heare the voyce of the Pastor Ch̄rist, but that they maye folowe him vnto the ende: as he sayde: *My sheepe heare my voice, and I Iob. 10. 27 knowe them, and they follow me.* And in another place: *If a man Imlerus. loue me, he will keepe my wordes, and my father will loue him, and we will come vnto him, and dwelle with him.* And when he spea- <sup>John. 14. 23</sup> keth of the holie ghōſt, who him ſelſe teacheth this trueth, <sup>Morlorat.</sup> *I* (ſayth he) *will praie the father, and he ſhal gene you another com- forter, that he maie abide with you for ener, euē the ſpirit of trueth,* <sup>John. 14. 16. 17</sup> *whome the worlde cannot receive, because it ſeeth him not, neither knoweth him: but ye knowe him, for he dwelleth in you, and ſhalbe in you.* Wherewnto also pertayneth that most excellent pro- <sup>Mar. 28. 20</sup> mise of Ch̄rist. Beholde *I am with you alwaies, euē to the ende of the worlde.* Beholde howe the trueth dwelleth alwayes <sup>Obiectio.</sup> *With the faythful.* If a man obiect, that there be many which depart from the flocke of Ch̄rist, euē as we may gather out <sup>John. 6. 66</sup> *of many places of scripture, we haue a ready aunſwere, that they never truely beleued, nor acknowledgd the trueth.* Wherfore the ſpirite of God thinketh them not of the num- <sup>1 Tim. 14. 1</sup> *ber of the faithfull, but rather when it ſeemeth him god, he abieceth them out of þ sacred flocke of God, as vnproufitable outcastes, and mēre hypocrites:* Wherupon Iohn speaking <sup>2. Tim. 4. 10</sup> *of Antichrists, ſayth: They went out from vs, but they were not of vs.* <sup>John. 2. 19</sup> *For if they had bene of vs, they had remained to- gether with vs: but this commeth to passe, that they might appeare that they are not all of vs.* *For the holie Apostle knewe right well, what Ch̄riste had ſayde of the Electe ſheepe: I gene vnto them life eternall, neither ſhall they perish for euer, neither ſhall any man take them out of my bande.* <sup>John. 10. 28</sup> *My Father which gaue them vnto mee, is greater then all: and*

## M. vpon the. 2. Epistle

no man can take them out of my Fathers hande . They ther-  
fore which truely belong vnto the flocke of Christ, shal in him  
perseuer vnto the ende: according to that saying of Paule the  
Apostle , I am perswaded of this same thing, that he which  
hath begune this god worke in you, wyll performe it vntyll  
the daye of Jesus Christ.

Philip.1. 6

Vers. 3

Some read:  
Grace. &c. be  
with you.

Imlerus.  
Grace.

Marlorat

Mercie

1. Pet.1. 3

Tit. 3. 5

Peace

Imlerus.

Ezai. 46

10.

Numb. 23

16.

Job. 14. 27

Psal. 119

165.

From God  
the Father,

¶ Grace mercie and peace from God the Father, and  
from the Lorde Iesu Christ , the sonne of the Father  
shalbe with vs in trueth and loue.

Grace, &c. He wisheth to the faithfull, Grace, which is  
geuen to vs by Christe: wherein also he declareth himself  
to be the faithfull dispensor of the mysteries of God . And he  
comforteth vs when he sayth, that Grace shal continue with  
vs, whereby we are saued thongh fayth. For by the worde,  
Grace, he signifieth the fauour of God , which he sheweth to-  
wardes vs for his sonnes sake : in that he imputeth not our  
sinnes vnto vs, but remitteth them for our mediator Jesus.  
Mercie. This is the cause of that Grace into the which God  
receyued vs : concerning the which Peter wyfeth. Blessed  
be God, euuen the Father of our Lorde Jesus Christ , which  
according to his abundaunt mercie, hath begotten vs againe  
into a liuelie hope , by the resurrection of Jesus Christ from  
the dead . And Paule : Not of the workes of righeteousnesse  
which we had done , but according to his mercie he saued vs.

Peace. This also springeth of the grace of God . That Peace,  
sayth he, wherewith God the Father reconciled vs vnto him  
selfe, shall continue for euer: for the counsaile of God is firme  
and stedfast, and is not chaunged as a man . This Peace,  
Christe wisheth and leaueth with his Disciples. They ther-  
fore that loue the Lawe of the Lorde, shall haue great peace,  
and shall haue no hurt. And blessed shall they be, because they  
confesse Christe the true Peace , and retaine him for the au-  
thor of their fayth. But from whome are all these thinges to  
be looked for , From God the Father . For he is the fountaine  
and

and originall of all goodnesse, as Iames testifieth, saying: *Eue-  
rie god geuing, and euerie perfect gyfte is from aboue, de-  
cending from the Father of lyghtes*, with whome is no va-  
riablenesse, neyther shadowe of turning. And onelie he also  
properlie is a Father, as you maye reade, *Math. 23.9.* and  
*Heb. 12.9.* It foloweth: *And from the Lorde Iesu Christe.* Marlorat.  
James. 1.17  
Occume-  
nius.  
Here haue you a manifest testimony of þ diuinity of Christ. Imlerus  
*For euen by this place it is euident, that the Sonne is of lyke* Marlorat.  
Imlerus  
*power with the father, because he is þ authour of those things* Mat. 16.16  
Bullinger.  
*which onelie God hath power to performe. He addeth moreo-  
uer, *The Sonne of the Father.* That he might agree with that*  
*confession of Peter. *I bou are Christ the Sonne of the living God.**  
*It foloweth: *In trueth and loue.* He adioyneth thereto, *Trueth*  
*and loue*, and wylsheth that in these they might walke & per-  
seuer, *He openeth Trueth*, against hipocrisie, error, and lyes,  
*that nothing else might be, but the verie true sayth.* *Loue*  
*comprehendeth all the offices of pietie.**

**C**I reioyced greatly, that I found of thy sones walking Vers. 4.  
in the trueth, euen as we receyued a cōmaundement  
of the Father.

**I**Reioyced greatlie. *He taketh his beginning now from* Bullinger.  
*a gratulation, reioycing that there were sonnde some a-* Rom. 12. 15  
*mong them, which leauing Errors, and forsaking the de-* Imlerus.  
*cuyers haue imbraced the truth.* *Truely this holy man is*  
*vnto vs aluely example of that precept which S. Paul pre-*  
*scribeth, saying: Reioyce with them that reioyce, and wæpe*  
*with them that wepe.* *The same almost he teacheth. 1. Cor. 12*  
*vers. 26.* *But now is that thing turned quite contrarye for*  
*many wepe with those which reioyce: and reioyce when*  
*others wæpe: if any man be praised, they inure him: if a man*  
*fall, they reioyce.* *But if they were of the body they wold* Bul.  
*be sorie that any member should be cutte of from the bodye.* Marlorat.  
*Christ our saviour sorrowed for the destruktiō of men, when*  
*they knewe not the daye of their visitation; and the thinges*

## M. vpon the. 2. Epistle

*Luk.19.41* which belonged to the eternall peace, after the same manner  
Paul declareth what great care he tooke in profiting þ Church  
of Christ. For he sayth. The daylye care for all congregati-  
*2 Cor.11* ons lyeth vpon me. And when he perceyued the Church to  
28. profit, he reioyceþ and geneth thankes to God. Rom.16.19.  
*Phillip.1* Also the Virgin Marie, the mother of our saviour Christe,  
18. knowing by the Aungell that her cosyn Elyzabeth had found  
saviour with God, to be in her age the mother of an excellent  
*Luke.1.39* sonne, she greatly was stricken with ioye, setteþ little by the  
distauice of that place, went vnto her, greatly reioyced over  
her, saluted her, and remained certaine monthes there to con-  
ferre with her of holy thinges. These are the offices of true  
loue. For loue is patient, gentle, it inuyeth not, it boasteth  
*Cor.13 4.* not it selfe it is not puffed vp, it reioyceþ not iniquitye. But  
*Marlorat* reioyceþ in the truthe. This is the true and sound ioy, wher-  
*Phil.4.4* in the Apostle biddeth the saythfull to reioyce, saying: Re-  
*Imlerus.* ioyce in the Lord alwaye, againe I saye Reioyce. So this  
true minister of Christ sheweth an example vnto vs, reioy-  
*Luke.9.62* cing for their god and happie course in the truthe, that having  
backe, in the exercys of the lawe are not neyther hotte noz-  
*Oecume-* coulde. It followeth: That I haue founde of thy sonnes. It is cer-  
*nus.* taine a cause of exceeding great ioye to synde anye man  
that without offence walkeþ with a strayte course in the  
sayth of Christ. There is also here described vnto vs in this  
Elect Ladie, the office of a diligent and godly mother of an  
househould which is to bring vp her sonnes first in the feare  
of God and secondly honesty of conuersation. Whiche god in-  
struction of children in this place is a testimonie that this  
true sayth had loue adioyned with it. For who so is incre-  
dulouse, the same also ensaythfully doth all things. There-  
fore well agræþ vnto this woman the prayse wherin Salo-  
*Pro.31.10* mon setteth forth the office of a diligente housewife. It fol-  
*Marlorat.* loweth: Enen as we haue received a Commaundement. Because  
many imagine that they houlde the manifest truthe, when  
they

they are altogether deceyued, he signifieth that truth to be allowed, which agreth with the commaundements of God, it followeth: of the father. This he addeth whereby he might the more stirre them to Reuerence and obedience. For if God be our Father his commaundements ought we of duc-  
 ty to receyue. For so by his Prophet he sayth: A sonne hono-  
 reth his Father, and a seruaunt his mayster: if I therefore be  
 a Father, where is the honour whych ye yelde vnto me? But if I be your Lord, where is my feare sayth the Lord of  
 hosts. Furthermoze, by the p[re]cept of the Lord, he meaneth  
 eyther the commaundement of loue whereof lately he spake  
 in the last verse: or els that which we have in þ first Epistle,  
 wherein this soþte he spake. This is his commaundement, 1. John. 3. 23  
 that we beleue in the name of his sonne Jesus Christ, and  
 loue one another, as he hath geuen commaundement. Ex-  
 cept anye rather thinke that he had respect vnto that com-  
 maundement, which the father gaue concerning his sonne,  
 saying: Hear him. For vnder this p[re]cept all the rest are  
 comprehended, and to knit vp all: we are taught in this place  
 the wyll of God to be the most iuste rule of all our actions,  
 and no trueth, as much as concerneth saluation, is approued  
 of God, but that which agreth with his wo[rd].

*Mala. 1. 6*

¶ And now I beseech the Lady (not as wryting a new *Vers. 5.*  
 commaundement vnto thee, but that which we had  
 from the beginning) that we loue one another.

¶ And nowe I beseeche the Ladie. The modestie of the ser-  
 uautes of Christ is wonderfull, who, when executing Pelicanus  
 Marlorat.  
 their offices, they might (using the authoritie of God) com-  
 maunde the faithfull many thinges, yet had rather gentlie  
 to desire, then seuerelie and harplie to commaunde.

This godlie seruaunt of Christ, vrginge mutuall loue, be-  
 seecheth this Woman to perseuer in Christian Charytie,

*P. 115.* So

# M. vpon the 2. Epistle

R. 12.1

So Paule exhorteth the Romanes: I beseech you Brethren by the mercifulnesse of God, that you yelde your bodies a lyue lie Sacrifice, holie and acceptable vnto God, which is your reasonable worshippe of God. And Peter sayth: I beseeche you beloued as straungers & pylgrimes, abstaine from carnall concupisances, whch fight against the soule. Yea, and Christe him selfe most modestlie sometyme and with great maekenesse invited men vnto heauenlie thinges.

This modestie woulde God they woulde immitate at this daye which bragge, them selues to be the Vicars of Christe and successors of the Apostles. It followeth: Not as writing a new commaundement vnto thee. In what sorte, the commaundement of Charitic is called a newe commaundement we have declared. 1. John. 2.8. I looke also the 13. of John, vers. 34. It followeth: That we loue one another. When he requireth mutuall loue, he excludeth not that loue which is due vnto loue as we do when we Disciples: In this shall all men knowe that ye are my Disciples, were chil- dren, but ye if you loue one another. John. 13.35. He did not abolish that com- maundement, which he had set forth of the loue of all men, and so consequentlie of our enemies. Math. 5.44. Luke. 6. 27: But he sheweth, this to be the first degré of Charitic, if the loue more faytfull do loue one another.

Charitic therefore is extended even vnto forrainers also: because we are all of one fleshe, and all created vnto the Image of God. But because in those that be regenerated, as it were a more bryghtlie doth shyne the Image of God, merte it is that the bande of loue among the Christians, be much more sure and inseperable. The fyfth degré therefore of Charitic is, that we loue one another: but againe, we must knowe: Euen as the godnesse of God spreadeth and exten- deth it selfe vnto all the worlde: so of vs are all men to be loued, yea, euen they whch hate vs.

1576. 11  
C. 11

¶ And

¶ And this is that loue, that we shoulde walke after his  
commaundementes. This commaundement is that  
as ye haue heard from the beginning ye should walke  
in it.

Vers. 6

¶ *ANd this is that loue* : This is added for interpretation. Bullinger.  
This is sayth he, the grounde of Loue, euen that a man  
keþe the commaundementes. For the Lorde in the Gos-  
pell (whence these thinges seeme to be fetched) sayde, he that  
hath my commaundementes, and keþeth them, the same is  
he which loueth me. And againe, Continue in my loue.  
If ye shall keþe my commaundements, ye shall abide in my  
loue.

Job. 14. 21

This holie Elder therefore aduoucheth, that by this is de-  
clared whether we trulie loue God: euen if we walke in his  
commaundementes, and shewe obedience vnto his faterlie Imlerus,  
Wyll. And he hath commaunded that we loue our neighbor.  
If therefore we receyue his commaundementes, we shall in  
confession be founde true: if we imagine mischiese against  
our neighbour, who at our handes suspecteth no such mat-  
ter, we are found lyars, as it is largely spoken of. Ioh. 4. 20.  
It followeth: *This commaundement is, that as yone haue heard.*  
He doubleth and repeateth Charitie as yet, and not without  
cause. For truelie no better agrēth the loue of our selues  
and the loue of our neyghbour together, then water and fire:  
and the loue of our selues so captiuateth all our lenses; that  
Charitie altogether is banished. Wherefore we haue  
nēde of daily goodes, to the ende that true Charitie may flo-  
rishe amongst vs. It followeth, *From the beginning you should  
walke in it.* This place many do deserre to the nexte ex-  
hortation, which he adhabyteth against the false Prophetes:  
as if he shoulde saye, that it was soz tolde them from the  
beginning, that they shoulde beware of those deceyvers.

Marlorat.

Marlorat

¶ *Notwitha-*

## M.vpon the.2. Epistle

Notwith standing , it is better restrained to the commaun-  
dement of Charitie , which he confyrmeth not to be iudged  
new, seeing that immediatlie even in the beginning of Chri-  
stian Religion, it is commaunded of the Lorde . For this  
commaundement haue we from him , that he which loueth  
1. Job. 4.21 God, loueth also his brother . And Paule sayde : who so lo-  
Rom. 13.8 ueth his neyghbour , hath fulfilled the lawe . For all the  
Galat. 5.14 lawe is fulfilled in one worde: Thou shalt loue thine neigh-  
bour as thy selfe.

Which thinges seeing they be most true , it foloweth that  
they wearie them selues in vaine, which, forslaking Charie-  
tie , take vpon them newe and faygned worshippe of God:  
Which manner of vanitie rayneth at this daye in the Pope-  
domme and Synagogue of Antichrist.

Verf.7

**C**For many deceyuers are entered into the worlde,  
which confesse not Iesus Christe to be come in the  
fleshe. He that is such a one is a deceyuer, and Ante-  
christe.

Imlerus

**F**OR manie deceiusers . Nowe he addeth the cause , why so  
greatlie he vrgeth mutuall loue: which cause tralie styr-  
reth vp the Church to vigilancie , and earnest studie of god-  
linesse. Therfore sayth he, do I so greatlie vrge loue : ther-  
fore also ought you to be dilligent , because many deceyuers  
are come into the worlde , which endeuer to leade you from  
the waye of trueth into errore . Of these shall you beware,  
and goe forwarde in true Religion, Meritie and Loue. Ne-  
ther shall they easilie haue accesse vnto you, if you continue in  
the receyued trueth, and make much of mutual loue. When  
he sayth , that many sedusers be come into the worlde , the  
more vehementlie exhorteth he the godlie to vigilancie , and  
taking heede . Even as Paule when he wrote in this manner  
vnto Timothie : Preache the worde: be instant in season,  
and

marlorat

and out of season improve, rebuke, exhort with all long suffering and doctrine, for the tyme wyl come when they will not suffer wholesome doctrine, but as having ytching eares shall after their owne lusts gette them an heape of teachers, and shall turne their eares from the truth, and shalbe geuen vnto fables: but watche thou. &c.

To the same ende also tende the words of Christ, wherin he *Math.7* fore sheweth the comming of the false Prophets and decey<sup>vers</sup> *15.24.24*, *Bullinger.* which confess not Jesus Christ. Now with *1 Joh.2.10* certaine markes he painteth out those deceyuers: and teacheth the same things which he did in his former Epistle even that this is a speciall note whereby you may discerne the spirits of men and false Prophets from true. For every spirit which confesseth not that Jesus Christ is come in the fleshe, (that is, is become man, of our substannce and in all thinges lyke vnto vs, sinne excepted) is not of God; but for certainty the same is the spirite of Antechrist. Now it followeth: *He that is such a one, is a deceiver and Antechrist.* With *Occume-* *nus.* these we must understande for the more perfect exposition, they which confess not Jesus Christ to be come in the fleshe, then adde this: the same is a deceyuer and Antechrist. &c. The sence is therefore: many false deceyuers are in the worlde which denye Jesus to be that Christ which was to come in to the world according to the Oracle of the Prophets; who so teacheth this is a deceyuer, and that Antechrist the aduersary of Christ. Of which sorte in those dayes were many of the Jewes, whiche of the comming and estate or condicione of *Messias* whome they looked for many yeares, sayned many things and taught lies; and were superstitiously careful about the obseruation of things contained in the lawe.

¶ Looke to your selues, that we loose not the thinges which we haue done, but that we may receyue a full *Verse.8* reward.

## M. vpon the. 2. Epistle

Oecume- **L**ooke to your selues, that we lose not. He commaundeth that  
nius. they take heede of deceyuers: least by any meanes they  
might be remoued from the waye of trueth. When he ad-  
deth: That we lose not the thinges which we haue done: He dza-  
weth his argument from the dammage or losse which they  
shoulde sustaine. As if he shoulde saye: Let euerie man  
take heede to him selfe, least if he leaue that he hath well be-  
gunne, he lose all the profite of those thinges which hytherto  
he hath done well, or which he hath suffered for Christes  
sake and the trueth. But these sayinges seeme to be brought  
out of those wordes which are readde in the Prophete.  
**Eze.18.24** *If the inste turne awaie from his righteousness, and shall worke  
iniquitie, shall he live? All his righteousness which he hath done,  
shall not be remembred.* Or else this maye be referred to the  
**Marlorat** Ministers of the wo;de, whiche had preached the Gospell  
unto the saythfull, to whome he wryteth, as if he shoulde say:  
Marke dillygentlie our labour, whereby we reueale Christ  
vnto you: If you shall this do, I hope we shall not lose our  
labour. We trust that you shall be our ioye, and crowne of  
reioy sing in the presence of our Lorde Jesus Christe at his  
comming. It followeth: But that we maie receive a ful reward.  
**1.The.2.19** This maye verie aptlie be referred generallie to all faithful,  
in this sense: Let vs do our diligencie, that the teachers of  
Antechrist, being made none accoumpt of, we maye receyue  
**Mat.10.22** that most ample rewarde, which Christe hath promised to  
**& 24.13** none but to those which perseuer to the ende.

**Vers.9** **¶** Whosoeuer transgresseth, and abydeth not in the  
doctrine of Christe, hath not God: He that continu-  
eth in the doctrine of Christ, he hath both the Father  
and the Sonne.

**¶** Whosoeuer transgresseth, &c. Powe he addeth greater  
things: For of al this is y greatest detrimet, to be vioide  
of God. And so to haue neyther the Father nor the Sonne.  
**But**

But he which goeth not forwarde in trueth and loue, he neither hath the Father nor the Sonne. Hereby we learne, that Marlorat. carefully it is to be looked vnto, that no man start backe from the knowne trueth: because that after no other sorte do we knowe God to be our God, then whyle we persist stedfast & immoueable in the doctrine deliuered vnto vs by þe Apostles. Whiche thing woulde God they woulde marke, which despising the doctrine of the Gospel, do followe humane constitutions: as it is accustomed in the Popedome, not without great losse of soules. It followeth: *He that continueth in the doctrine of Christ, or of the Gospell, which meaneth and doth according to the same, and lyueth in contemplating and doing together: but he that from this conueigheth him selfe, is Atheos, a Miscreant, or without God.* For euuen as he which applyeth him selfe to integratie, maketh him selfe familiar vnto God: euuen as Abraham, according to that he hearde of God him selfe: *I am thy God: walke before mee, and be upright.* *Gen.17.1*

So he which lyueth without the Law of the Gospel, is an Infidell, in drawing himselfe backe that he might not haue God. But when as he is an Athist, euuen who estrangeth himself from diuine discipline, truly whoso remaineth in the same, *He bath boþ the Father and the Sonne.* For as concerning Imlerus. such, þe sonne sayd: *If any man loue me, he wil keepe my worde, and my father will loue him, and we will come vnto him, and dwel with him.* And here by the way is to be noted that God may be two Marlorat. Occum. wayes had, that is to say, vniuersallie: in the same sorte as al creators are sayd to haue God, according to þe saying of Paul: *Act.17 In him we live and moue, and haue our being.* And þe Lord himself 28. by his Prophet: *Do not I fill heauen and earth?* sayth the Lord. *Iere.23.24* But this is sayd according to þe manner of the being of God. Occum.

After another manner is God had and possessed, euuen by Marlorat. sayth and sanctifie: after which sorte are the saythfull called. *Cor.3.1* & the Temples of God, because in them God dwelleth. This & *6.19* doctrine therefore agreeth with that of John. Let therefore *2. Cor.6.16*

## M. upon the 2. Epistle

abyde in you that same which you haue hearde from the be-  
gynning. If that which ye haue hearde from the beginning  
shall remaine in you, ye also shall continue in the sonne, and  
in the Father. But although in this place there be mention  
madebut of the Father, and of the Sonne onely, and not of  
the holie ghost, no man therefore ought to be offended. For  
of this onely euē of the Father and the Sonne: the intent  
Marlorat. of his speache constrained him and requyred him to speake.  
R. 0. 8. 9. 11. But the Father and the Sonne are not sayde to dwelle in the  
1. Cor. 3. 16. hartes of the saythfull, but by the holie ghost: as teacheth the  
2. Tim. 1. 14. Scripture. Wherefore when the persons of the Father and  
James. 4. 5. the Sonne are named, the holie ghost is not excluded.

Verse. 10. **C** If there come any vnto you, and bring not this doc-  
trine, receyue him not to house, neither byd him God  
speede.

Bullinger **I**f there come anie unto you. He comaundeth in more plaine  
wordes, to fflye the company of heretikes and false tea-  
chers, and constantlie to cleave to the doctrine of Christ.  
Heretikes & false teachers be they which first bring in theyr  
owne doctrine, and not the doctrine of Christ, or else secondly,  
which delyuer or follow a contrarie preaching to þ doctrine  
of Christ. But the doctrine of Christ is conteined in the wri-  
tings of the Prophets & Apostles: who so euer therfore shall  
not bring the scriptures, or shall teach any thing against the  
scriptures, is not to be receyued into the company, nor vnto þ  
speach of þ faithful, for euyl speaches corrupt god manners.  
It followeth. Receiue him not to house. Euen as Christ com-  
maundeth his to be receyued, because they bring vnto men  
the pure doctrine of the Gospell: so admonisheth he that we  
must take heed of false Prophetes and deceyuers, because  
they can bring nothing with them but a curse. And this  
saying is diligentlie to be noted, for many there be nowe a-  
dayes, which easly geue eare to those that preach what so-  
they

1. Cor. 15. 33.

Marlorat.

Mat. 10.

50.

Joh. 3. 29.

Mat. 7. 15

Mat. 24. 4

24

they lyſt, and receyue them vnto theyz houses : whereby it commeth to passe, that they carie from them a iust rewarde, even corruption of minde, for the most parte .

The Apostle feared least the same shoulde come to passe vnto the Corinthians, as he him ſelue wryketh : I feare leaſt as the ſerpent beguiled Eva, through his ſubtilty, ſo your minds <sup>2 Cor. ii.3</sup> ſhoulde be corrupte from the ſimplicitie that is in Christ. It followeth. *Neither bidde him God ſpeeđe.* Euen as by, *House*, he Bullinger meaneth a common dwelling together, ſo by, *God ſpeeđe*, hee meaneth familiar talke. As if he ſhould ſay. This is that true Pelicanus doctrine which from true wytneſſes, from the ſaints of our Lord Ieſus Christ, from the Apostles and my ſelue ye haue receyued from the beginning. But if any man come vnto you which bringeth a doctrine contrarye to this, that he maye bring you from the truthe of the Gofpel, ſo little ought you to geue eare vnto him, y neither is he to be admitted to house, if he ſeeke harborough, nor to be ſaluted with the word, *God ſpeeđe*, if parraduentre he be mette in the way. For haſhazard it is leaſt he infect the familye with his familiar lyuing together with them, and for the benefite of the house communicated to him, he repay an Iniurye, and leaſt of ſalutation there may grow further talke.

¶ For he that biddeth him God ſpeeđe, is partaker of *Verse, ii* his euill deedes.

**F**or he that biddeth him God ſpeeđe. That is hee that ſaluteth and keþeth company with ſuch deceyuers ſeemeth partaker of their euill daedes. For fyſt he geueth couraige to a wicked man (while he ſeeþ himſelue to be in ſome estimation with thoſe whome he endeuoreth to ſubuert) and ſecondlye ſheweth an euill example to other as if he ſcimed to ſavour the wickedneſſe of him. Whose familiaritie he doth not abhorre. But theſe words ſeme not to agree with the doctrine of Paul ſome may ſay. For he thus wriþeth: If any man obey

# M. upon the 2. Epistle

not this our saying in this letter, note him and have no companye with him that he may be ashamed: yet count him not as an enemye, but admonishe him as a brother, the aunswere: Paul speaketh of those whereof as yet there is some hope, for it becommeth vs to admonish & exhort these oftentimes that they maye amende their life. But mencion is made in this place of those, who either openly opugne þ doctrine of Christ, or else who study every waye to alienate the saythfull from the same. Such when as being blind and rebellious, they doo resynt the trueth, are to be shunned as the ministers of Sa- than, and the plagues of Christian Religion. This thing de- sired Paul, when he thus wrytte vnto Titus: *Reiect him which is an heretike, after once or twice admonition, knowing that he that is such is pernuered, and sinneth being damped of his owne selfe.* And in another place: *Alexander the Coppersmith hath done me much euill; the Lorde rewarde him according to his deedes, of whome be thou ware also, for he hath sore resynted our preachinges.* The olde Interpreters added: *Beholde I have tolde you be- fore, that in the daye of the Lorde you shoulde not be confou- ded.* But because in the Græke copies it is not founde, we wyll procede to the next verse.

*Tit. 3.10*

*2. Tim. 4*

14.

*Vers. 12*  
In some co-  
pies this is  
ioyned to  
the eleuenth  
verse.

*1 Cor. 13*

*Bullinger*

¶ Although I had many things to write vnto you, yet I would not write with paper and Inke: but I trust to come vnto you, and speake mouth to mouth that our Ioye may be full.

*Although I had manie things. Now being about to make an end of writing, he teacheth this to be the cause of the bre- uitye of the Epistle, euen because he trusted to come vnto them to whome he writte, and with his presence and sight to supply the things that wanted. It followeth. That our ioye maye be full. He promiseth that he will come to declare more copiously these þ the lyke thinges, and that to this ende not to the intent to catche them by deceytes, deceyue them by subtilyes, exercysse tiranny ouer them, or to mylke awaie their*

their money from them : but that Christian ioye may be ful- Marlorat  
filled. He sayd in the beginning that he greatlie reioyced that  
he founde the Children walking in the trueth , according to  
the commandement receyued of the Fathers, ver.4. But  
now he affirmeth that, that his ioye shoulde be ful, if he might  
behold in dæde the profyt in pietie . For both the ioye of god, Bullinger,  
lie men is fulfilled , when we rightlie understande what be-  
longeth vnto sayth, and we exercise the same by loue. Wher-  
upon Paule sayde : Fulfill my ioye that ye maye be like min- Marlorat.  
ded, hauing the same loue, being of one accord & of one iudge- Philip. 2.2  
ment. And Iohn sayth : These thinges write I vnto you, that your ioh.1.4  
ioye mai be full. This saying also is ful of fauour, for þ he had Bullinger  
rather commit þ doctrine of verity vnto their minds then vnto  
papers . And certainlie nothing doth it profit vs þ we haue  
seen, heard, and read the doctrine of the Apostles wrytten in  
papers with ynke, except also we wryte them in our minde,  
and transserre them (as guides) to our lyues & conuersations.  
And this is done when we suffer our selues to be gouerned Marlorat.  
Wholy by the spirite of God.

¶ The sonnes of thine Elect Sister salute thee.

Verf.13

**T**HE sonnes of thine Elect, &c. He addeth after the manner of Marlorat  
writters, a salutation in the ende. The Pephewes, sayth Pelicanus  
he , the sonnes of thine Electe Sister , bydde God sauе thee.  
A doubtfull kinde of speache trulie : but it troubleth vs no-  
thing at all . Some suspect that those sonnes of her Sister  
were with the wryters of this Epistle . Some other wylle Oecume,  
builde vpon it , that this Epistle was not wrytten to a man, but to the Church , whose Sisters here (they saye) he Bullinger  
maketh other Churches, which begot Sonnes vnto Christ,  
of which thing reade the Argument set before this Epistle. Marlorat.

FINIS.

# A Catholike exposition vpon the thirde Epistle of S. John.

Marlorat  
Imlerus



*Ven as many men haue doubted*  
of the authour of the former Epistle: So also of  
the writers of this Epist, they are not throughly  
agreed, which haue written Commentaries vpō  
the same. For there are, which ascribe it al wholie to *John* the  
Euangelist, other to *John* a certaine diuine, others to *John* an el-  
der. But howsoeuer the matter is, it must needes be some godly  
man, and faithfull minister of Christ in the dispensation of the  
word, which writeth of matters verie necessarie vnto a certaine  
seruaunt of God: vnto whomie not without great ardencie of  
minde he cōmendeth certaine brethren. And first he praiseth  
*Gaius* vnto whom he writeth, of whose hospitalitie many gaue  
testimony: and exhorteth that he cōtinue in the same purpose,  
both in accompanying or bringing the brethrē on their way, &  
in gentlie entertaining them: and (that the exhortation may be  
of the more effycacie) he affirmeth him which worketh wel, to  
be of God. Again, secondly, he sharplie toucheth *Diotrepes*, &  
accuseth him, for that neither he himselfe gaue any thing to the  
poore, and forbiddeth others so to do, and also bableth forth  
many euil speaches. And by this he stirreth vp *Gaius* to perse-  
uer in wel doing. Lastlie he commendeth *Demetrius*, and ge-  
ueth a faithful testimonie of him, and so finallie with a happie  
and Christian prayer, ; ioygned with friendlie salutations, he  
concludeth his Epistle, which he testifieth to be briefe for this  
cause, for that he trusted to come shortly, and to adde those  
things which remained vnwritten.

¶ And

¶ The Elder to the beloued Gaius, whome I loue in the *vers.* truth.



*He Elder to the beloued Gaius.* Pelicanus  
 We thinke this *Gaius* to be some chiese man, most Christian, & also very rych, who not only harbored, the Apostles & preachers of y<sup>e</sup> gospel of that tyme: but also prouided them of all other necessaries for their way. Some thinke this mā to be the host of Paul, of whom Paule him selfe wrytte vnto the Romanes: *Gaius mine host, and the host of the whole Church saluteth you.* Not therfore vnwo<sup>r</sup>thely doth this holie mā cal him, beloued: because that he was both endued with true fayth towarde God, and also Oecum wholy was inflamed with loue towarde the seruauutes of nius, Christ. It followeth. *Vhōme I loue in the truth.* He loueth in the truth, which according to God loueth with a harty and unfayned loue: as we haue also often sayde in our former wrytings.

¶ Beloued, I w<sup>i</sup>she chieflie that thou prosperest and faredst well as thy soule prospereth.

*vers. 2*

**B**Eloued, I wish chieflie. This salutation truly is very plaine but yet something different from the common salutations of the Apostles. As if he shold saye, This w<sup>i</sup>she I chieflie that euen as thou prosperest, and from the hart are devout toward God, persevering by all meanes in furthering the doctrine of the Gospel: so also in all other thinges thou mayst prosper, Christ blessing the. For a sounde soule in a sounde body, is chiese felicitie. It may also be referred to the housholde of Gaius: that the sense maye be: I desire and wish that euen as thy soule prospereth in all thinges, being happy and blessed, and adornd with celestial gifts: so also thy housholde, or thy familiars, maye prosper and fare well.

A. a. j

¶ For

## M. vpon the. 3. Epistle

Verse.3

**C**For I reioyced greatlie when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

Bullinger *For I greatly reioyced. He reioyceſt first that he receiued the trueth, and next that he walketh therein with the great prayſe of the brethen. As if he ſhoulde ſaue: No ſmall pleaſure haue I taken by the voyce of the brethen, which came vnto vs, and gaue teſtimony of thine integrtie, or were euuen as true wytnesses of thine integrtie, as thou truely doſt followe the Euangelicall veritie, not in profeſſion onely, but also in dede, in ſtudie, and in all thy wholē lyfe. It foloweth: Euuen as thou walkeſt (or howe thou walkeſt) in the trueth. To walke in the trueth, is to leade a godlie lyfe according to the rule of veritie without all counterfaſtē and ſimulation.*

Occume. *For by walke in this place, he meaneth not a moueing of the legges (ſeeing that ſuch kinde of going, paſſing from place to place, is common to all lyuing creatures that haue ſeete:) but he meaneth an ordered and temperate going forewarde according to the earnest affect of the minde, which few men, yea euuen of thone which are not voyde of vnderſtanding, do*

Bullinger *attayne vnto. For it is not inough to haue knowne the trueth, except we walke in the ſame, that is, fashion our liues, wordes and dedes, according vnto it. This Paule calleth to walke in the ſpirite: I ſaue vnto you walke in the ſpirite, and ye ſhall not fulfill the luſtes of the fleſh.*

Marlorat. *Ga.5.16*

Verse.4 *I haue no greater ioyes, then theſe, that is, to heare that my ſonnes walke in the veritie.*

Pelicanus *I haue no greater ioye then theſe. That is: Nothing can touch my minde with greater ioye, then if it come to paſſe, that I maye heare my ſonnes, whome I haue begotten vnto Chriſte through the Goffell, to followe the veritie by vs deuyued*

lyuered. And this trulie is the ioye of all Haynts , but chies Marlorat lie of the Ministers of the worde, when they understand that *Mat.13.8* the seede fell into good grounde . But he calleth those here his Imlerus, sonnes, vnto whome he hath preached the Gospell of Chist: *1.cor.14.15* which manner of speaking Paule often times vseth. *Gal 4.19*

Note therefore that the chieffest ioye of holie men is , when *1.Thes.2.7* they understande their sonnes to walke in the trueth : Euen Ocum, as the Angels are sayde, to reioyce ouer sinners turned to re- *Luk.15.10* pentauice, which ought not a lytle to encorage vs, that with all diligence we maye publish the trueth.

**B**eloued , thou doest faithfullie , what so thou doest *Vers.5* towarde the brethren and towarde straungers.

**B**eloued, thou doest faithfullie . Powe declareth he the fruite Imlerus of sayth , which is loue towarde our neyghhour . For the Bullinger firsle thing is , that we receyue the trueth , and be perfect in sayth: and the next is , that we be charytable . This Elder therefore signifieth his ioye vnto Gaius for his hospitalitie and benificence, which he shewed towarde the brethren, after he had made mencion of the receypte of the trueth : as if he shoulde saye . That thou arte officious towarde the Chri- *Pelica.* & stians , which lyue there , or which come thyther as straun- gers , thou doest a thing worthy of him which trulie bele- lieueth the gospell , and loueth Chist , and immitateth the examples of hospitalitie in the Patriarches and Prophets. *Esa.58.6* This hospitalitie euerie where the Scripture commendeth. *Mat.10.40* Rom. 12. 13. And the Author of the Epistle to the Hebrewes sayth : Be mindefull of hospitalitie , for thereby some haue receyurd Angelles into their houses vnawares . But this Imlerus office ought to be performed with a ioyfull minde, and cheer- *Mat.25.35* full harte: according to that exhortation of Peter. We ye har, *Heb.13.2* borus one to another without grudging. *1.Pet.4.9*

# M. vpon the. 3. Epistle

1. Pet. 4. 9. But as we owe beneficence vnto all men, so chieflie vnto the Ministers of the Lordes worde: as the scripture euerie where commendeth them.

Vers. 6 ¶ Which haue geuen testimony of thy loue before the Churches, whome if thou bringest on their iourney as it beseemeth, according to God, thou shalte doo well.

Pelica, **W**hich haue geuen testimonie. That is: the brethren whom thou gentlie hast entreated, haue testified of thy sincereitie before all the congregation of the Christians. This place teacheth thankfulness, & that no man is to be defrauded of his due praise. So Paule prayseth the Philippians, saying: I reioyce in the Lord greatlie, that nowe at the laste

Phil. 4. 20 your care for me springeth a freshe, wherin notwithstanding ye were careful, but you lacked oportunitie: And a litle after: I haue receyued, sayth he, all thinges, and abounde, I was euen filled after that I had receyued of Epaphroditus that which came from you, an Odor that smelleth swete, a sacrifice acceptable and pleasant vnto God. And in another

Phil. 4. 18 place: As touching the ministering to the Saints, it is superfluous for me to write vnto you. For I know y<sup>e</sup> promptnesse of your minde, wherof I boast my selfe of you to the of Macedonia, that Achaia was prepared a yare agoe, and your example hath prouoked many. And the autho<sup>r</sup> of the Epistle to the Hebrewes: God is not vnrigheteous, sayth he, that he shoulde forgette your worke and labour of loue, which ye

Heb. 6. 10 shewed towardes his name, in that ye haue ministred vnto his Saintes, and yet do minister.

Marlorat. It followeth: VV home if thou bringest, &c. He exhorteth to perceruance, least Gaius shoulde be weary of well doing.

Pelica. As if he shoulde saye: But thou shalt do well, if those, whom thou hast curteouslie entertained, comming vnto thee, thou bringest with lyke humanitie on their waye, whether they

wyll

wyll go. & therfore that by thec they be furnished of thyngs  
necessarie to their iourney, that nothing let them in thei<sup>r</sup> Bullinger  
Marlorat waye.

¶ Because that for his naime sake they went forth, and Vers. 7  
ooke nothing of the Gentiles.

**B**ecause that for his name sake. He rendereth a reason why Marlorat,  
such men shoulde not onely be gentlic receyued, but also  
curteouslie brought on thei<sup>r</sup> waye. They do, sayth he, the Pelicanus  
businesse of God, and not their owne. For they go not to  
trafficque, whereby they might increase their owne godes,  
but to preach the name of our Lorde Iesus Christe. It fol-  
loweth. *And tooke nothing of the Gentiles.* That is: Therefore Bullin.  
take they no stipende of y Gentiles to whome they preached,  
that by so much may they bring the moze fruite unto Christ,  
by howe much the Gentiles are boyde of suspition, that they  
preache for lucre. For this cause Paule of his owne accord Marlorat.  
woulde spare the Corinthians unto whome he preached, ta-  
king nothing of them, least he shoulde be offensive unto any  
of them, as he plainlie testifieth, but chieslie to the Corinthies. 1. Cor. 9. 19

¶ We therefore ought to receyue such, that we might Vers. 8  
be helpers to the trueth.

**W**e therefore ought to receive such. As if he shoulde saye: we Bullinger  
therefore which knowe, the labourer to be worthy of his  
rewarde ought to receyue such god men, and to helpe them Mar. 10  
with our riches, and to take care that nothing be wanting 10.  
to the sustentation of their liues. The word,  $\alpha \pi \lambda \alpha \mu \beta \alpha \nu \epsilon \iota \nu$ , receine, 1. Cor. 9. 14  
is taken for,  $\alpha \pi \lambda \alpha \mu \beta \alpha \nu \epsilon \iota \nu$ , Suscipere, to take in  
charge. And by this he teacheth vs, that we shoulde not waite  
for the poore tyll they come to vs, but that we shoulde mæte Occum.  
them and followe them, as dyd Abraham and Lotte. Ge. 18. 2. &

# M. vpon the. 3. Epistle

Marlorat, It followeth: That we myght he helpers to the truerh. Wherby he myght the more encourage him , he teacheth that they lose not theyz labour , which be helpfull to such . As if he sayde : We ought not to sayle them, but to our power helpe them : that in some parte we maybe partakers of those thinges which they doo to the glorie of God.

Bullinger <sup>Ma.10.41</sup> Seeing that therefore the charge of Preaching is not inioyned to all men : other men ought to supple it with their ritches, even by helping those which are called, and furnished with the charges of teaching. For the Lorde in the Gospell sayde : VVho so recyueth a Prophece in the name of a Prophet, shal receyue the reward of a Prophet : and he which receyueneth a righteous man, in the name of a righteous man , shall receyue a righteous mans rewarde . And he that shall gene to one of these little ones a cuppe of coulde water to drinke onely in the name of a discipole verely I say unto you, he shall not loose his reward. Wher unto also tēdeth that which we brought lately out of the Hebrucs,

Heb.6.10 Pelicanus But it appeareth out of this place , that at that tyme , there were many god men , which immitating the example of Paul , preached the gospell vnto the Gentiles frēlie . And of y Conuertes they which were rytch, Sryuyngh who shoud be fyſt, mayntained the Euangelisſes , and made theyz rytches to be seruauntes to pietie, and the glorie of Ch̄iſte, and also to the safegarde of many of the faythfull : least any man shoud thinke, that rytches shoud hinder Ch̄iſtian ſaluation and perfection. For euerie of vs can not doo all thinges.

Bul. <sup>1. Co.10. 11</sup> So men of the Primitiue Churche, desired that the glorie of Ch̄iſte the Lorde, might be promoted , in ſuch forte, that for this cauſe they woulde do and ſuffer any thing : and men of the mydle age, lyberallie dyd helpe the ſtudie of godlynesſe: And we alone vpon whome the enbes of the worldes are come, haue ſtōde ſlouthfull . And they vnto whome from God is geuen the grace to teache , wyl not put them ſelues and their ſubſtaunte in hazard, or else wyl not undertake

the charge of teachinge, vntesse they be brought theketo with satte and kinglie stypendes. But to verie fewe or else to none at all are such stypendes geuen.

For those rytche men vnto whome the care of the Mynisters of the worde is committed, do suffer them miserablie to wante, and so lyttle do they geue vnto them of their owne godes, that they enuie and take from them those thinges whiche by others long agoe were geuen vnto them. But so is the doctrine of pietie endaungered, and also the glorie of the name of Christ. Bot the Lorde graunt vnto vs that spyrte whiche here we see to haue dwelt in the hartes of those whiche in this place are commended.

9. I wrote vnto the Church, but Diotrephe which loueth to haue the preheminence among them, receyued vs not.

I wrote to the Churche. It doth not sufficientlie appeare of what kinde of wryting ipecion is here made. Yet is it euident that this Senior wrote an Epistle to that congre-  
gation wherin Gaius lyued, wherin he exhorted the Church to go forwarde to do that thing, whiche it sawe Gaius to do. Marlorat, But not this Epistle alone by the ingratitude of men, and malignitie of tymes is perished and lost. It followeth. But Bullin, he which loueth. &c. Diotrephe a certaine man withstode Marlorat, these holy admonitions, whome here this seruauant of Christ toucheth verie narowlie, accusing in him the mallaparte wickednesse of his tongue, and his study of sclaudering, and also his ambition, whiche thing in the Church is woon to be the greatest plague, and almost the mother of all discention. Therfore Christe woulde haue his Disciples to be boyde from all ambition and pride.

Neither  
geue they  
vnto the mi-  
nister  
any of their  
substaunce  
to main-  
taine him,  
nor yet suffer  
him to kepe  
all the  
maintenance  
whiche was  
geuen him  
long agoe  
by others,  
for they care  
not how mi-  
serablie he  
lieth wher-  
by they

showe that  
they neither  
regarde the  
doctrine of  
the wrod  
nor the glo-  
rie of Chri-  
stes name.

Bullinger.

Mar. 11.

29.

Mar. 18. 3.

23. 11

Luk. 22. 26

# M. vpon the.3. Epistle

Vers.10

¶ Wherfore if I come, I wyll iudge his deedes, which he doeth, pratling against vs with malicious wordes, and not therewith content, neither he him selfe recey- ueth the brethren, but forbiddeth them that woulde, and thrusteth them out of the Church.

Bullinger.

¶ *W*Herefore, if I come. He threatneth that he him selfe wyll take awaie from this knaue, his hypocritical shadow.

Occum.

But if it be commaunded not to render euyll for euyll, howe is it then that this man here threatneth those thinges?

1. Thes.5.15

*¶* The auns ver. This sacred prohibition tendeth to this ende, that we should not render euyll for euyll unto him which hath offended against our selues. For enerie reuenge which a man taketh to himselfe, being stirred vp with hatred against his neighbour, is abominable vnto God.

Marlorat.

But when there is any detriment vnto faith, and the glorie of Christ be oppugned of wicked men: the enemies of Christian Religion are to be handeled more scuerelie.

Occum.

¶ *F*or it is knowne howe Paule behaued him selfe towarde Elimas the sorcerer, when he ceased not to peruer the wayes of the Lord. It followeth: *Pratling against vs with malicious wordes.* That is, sclaundering and speaking euyll against vs. So are prouide men, and

Marlorat.

That is, with a ma-  
licious and  
detractive  
tongue.

men couetous of batine glorie accustomed, to note the good name of other men, with a blacke coale, as they saye com-  
monlie, whereby they maye beriue them of their credite and authoritie, with those men which coueted to perseuer in the doctrine of the gospel. So the false Apostles endeuored to make the name of Paule obscure among the Corinthes, to the intent they alone might be magnisifted & had in great estima-  
tion. His Epistles trulie (sayd they) are graue, & preuailable, but his bodily presence weake, and his speech contemptible.

¶ *W*But the holie Apostle in another place terrifyeth them: *Therefore (sayth he) some of them are puffed vp, as though I woulde not come to you; But I wyl come to you shortly:*

2 Cor.10  
10.

If the Lord wyll, & wyll know, not the words of them which are puffed vp, but the power: for the kingdom of God is not in word, but in power. So in this place the faithful minister of Christ promiseth that he wyll come and depresse the arrogancie of this ambitious Diotrephe. And this is the parte of faithfull Pastors to spare or forgueue nothing vnto such seducers. It followeth: *And not content therewith.* By these wordes we vnderstand that there were in the Apostles tyme Pelica, <sup>1. Co. 4. 13</sup> most greuous persecutours of the gospell, which were chieflie of the Jewes, which had become halfe Gentyles and Grekes. Wherefore also they chose to them selues a Greke name, as was the custome of such: and neither receyued they the olde Testament nor the Newe. But commended them selues, having brought persecution vpon the other faithfull Jewes, whereby the gospell might the lesse be spred among the dispersed Jewes, and in the Cities of the Gentiles. Of Marlorat this number, Diotrephe was one, a man verie impious, and a most great hypocrite, who not onelie receyued not the Pelica, <sup>1</sup> brethren, but letted those which were desirous to receyue them. For this is the euyll nature of wicked men, that not they them selues onelie wyll ware cruell against the seruants of Christ, but to theyz powers wyll styrre vp others therewnto. It followeth. *And casteth them out of the Church.* That is, excommunicateth them: even as our Lorde soe <sup>Mat. 5. 12</sup> told shold come to passe vnto hisdisciples. This Diotrephe <sup>1oh. 16. 2</sup> therefore is an example of all Heretikes and wicked men, <sup>Bullinger</sup> who also resist the gospel. But he wyzketh nothing nowe more sharplie against him, but reseruesth it tyll his coming.

But nowe what thinke you this godlie man woulde saye, <sup>Bullinger.</sup> if he shold returne at this daye into those Churches which <sup>griuously</sup> woulde seeme Apostolicall, and shoulde finde not some, one <sup>complainteth</sup> Diotrephe, greedlie to couet the preheminence, but infinite, <sup>and most</sup> Cardinalles, Patriarches, Bishops, Abbots, and Ecclesiasti- <sup>triae of the</sup> call noble men? <sup>Popes ambition</sup> And that we maye nowe omitte to speake <sup>and</sup> <sup>cruelte,</sup>

## M. upon the 3. Epistle

of this, that many of these babble against the doctrine of veritie, we knowe not what: that they receyue not the pure doctrine of the Apostles, and that they contemne those that would receiue it, and geue them to Sathan, hauing strocken them with the cruell thunderboltes of excommunication. So perillous trulie are our tymes: God deliuer our soules from the mouth of the Lyon.

*Ver. 11* **C**Beloued, followe not that which is euyll, but that which is good: He that doeth well is of God: but he that doeth euyll hath not seene God.

*Bullinger.* **B**Eloued, followe not, &c. He addeth these wordes that he might preserue Gaius from offence, as if he shoulde saye.

*Imlerus.* **T**hou knowest what Diotrephees goeth about and doth, but I woulde not haue thee to followe the inmanners of men. Alwaye do thy diligencie to ioyne thy selfe to god men, but flee the corrupte manners and pernicious company of euyll men.

*Marlorat* **T**his David decretid with him selfe: I walked(sayth he) in the innocencie of my harte, in the myddest of the house of my God. I set not before mine eyes, an vnrighteons thing:

*Imlerus.* **I**hate those that woxke wickednesse. It followeth: **B**ut that which is good. This is a generall sentence of the Scripture, that, that which is god is to be followed, and not that which is euyll. Which sentence truelie maye be opponed unto those which for them selues alleadge long tymes, manners and customes of the Fathers.

*Marlorat* **F**or alwayes euyll is to be fayled, at whatsoeuer tyme, and by what manner soever

*Bullinger.* it be admytted. It followeth. **H**e that doth well. He also addeth another sentence, that he might exhort him the more forcible to do well. As if he sayde: They are not all the sonnes of God, which haue receyued Baptisme.

*Pe*

He which by godly dædes declareth his sayth, he is borne of God, and sœmeth to be of God, for he declareth the dis-  
position, and doctrine of his Father. It followeth. But he that doeth euill hath not seene God. There be some which thinke this woorde, Seene, is to be taken for, Knowne. Marlorat  
Others make the preter perfect tense, by the present tense, as if he sayde : He that dealeth vngodlie, although in his wordes he professeth God, yet in dæde he sœth not God. For he is seene with the mosse purifyed, or cleare eyes of sayth, which eyes for certayntie, the darknesse of sinne doth blinde, that they can not see God. Inlerus  
John.8. 47

This place agreeth with the wordes of Christ, speaking in the Gospell thus : *He that is of God, heareth the wordes of God.* But he doth well, which contineweth in the doctrine of Christ : for he obtayneth the saluation of his Soule. He doth euyll that declyneth from the trueth : for he getteth to him selfe, euyll, and the perdition of his Soule. For not to see God is myserable, but to see God is wholsome. We see God the Father in Christ the Sonne. And Christ we see in his woorde, that is, thereby knowe we him to be the Sonne of the lyuing God, and the saviour of the whole woorde. John.14.9.

Therefore seeing there is none agrément betwene light and darknesse, neither hath Christ any concorde with Be-  
lyall, let euery man looke whether he be of God, or else of Sathan the Prince of darkenesse. For even as his whiche worketh god thinges is of God, and by the light of the knowledge of hym frameth the eye of his mynde, and when as by these thinges, he is altogether lyghte, and seethe God whiche is the true lyghte, and is saene of others as a lyghte in the woorde sustayning the woorde of lyse : Even so he that worketh euyll thinges, walketh in darkenesse, and cannot see GOD, that is, dwelle those things whiche are of God, neyther is he saene of others

## M.vpon the.2.Epistle

Ps.119  
163.

¶ he rebuke or correcce any man , but all men hate and abhorre him. According to that wylle Oracle, I haue hated and abhorred iniquitie.

Vers.12 **¶** Demetrius hath good reporte of all men , and of the trueth it selfe : yea, and we our selues beare recorde, and ye knowe that our testimony is true.

Imlerus  
Bullinger.

Ps.37.1  
&.73.2  
Imlerus.  
Pelicanus

Den.17.6  
Job.8.17

**D**emetrius hath good report of all men . First , he setteth the godlinesse of Demetrius against the malice wherewith Diotrephe was endued , and against his wicked example, secondly , he opponeth & iogneth that most godly example of that most excellent man Demetrius , that nothing might be wanting , which might confirme the minde of Gaius . For the mindes of god men are vehementlie shaken by the euyll examples of wicked men : whereby we see the Scriptures cure this disease verie often . It followeth . And of the trueth it selfe . He affirmeth the prayse to be true which was published of Demetrius . As if he sayde : thou shalt eschew the example of Diotrephe , and shalt set before thē the example of Demetrius , for his pietie hath god report of all men , who al- though they woulde saye nothing , yet the thing it selfe testi- fieth the vertue of the man . It followeth . And we our selues beare recorde . That is : But euen we also hauing experiance of his vertue and sinceritie , do beare witnesse of him , vnto whome I knowe you do firmelie geue credite : because to all men I speake thinges that are tryed , and certainlie known , and I speake nothing for the fauour of man , or of hatred , but as I haue learned of trueth and certaintie . Further- more in the mouth of two or thre wytnesses consisteth every wordz . It must needes be truly that Demetrius was a man of a wonderfull integritie , vnto whome all god men gane god reporte : and finallie the trueth it selfe , together with this saythfull Henioz and minister of Ch̄rist , who had not learned

learned to flatter. Of farre other disposition and sayth was <sup>Pelica.</sup> he, then that Demetrius the Syluersmyth of Diana in Ephesus, which yelded not a lytle gaine to the Craftsmen : but to Paule and the Saines there, most greuous ledicion, and most perilous trouble.

Act.19.24

That parcell (of all men) maye also be vnderstode of the Infidelles, that we maye knowe this man to be indued with such great honestie, that he lyued euuen amongst the Infidelles without offence. For Paule wylleth that the Christians shoule studie to be without offence, both to the Jewes, and to the Grekes, and also to the Churche, euuen as I (sayth he) <sup>1. Cor. 10.32</sup> please all men in all things. And Peter sayth: haue your conuersation honest among the Gentils that they that speake euill of you, as of euill doers, may by your good works which <sup>Marlorat</sup> they shall see gloryfie God in the daye of visitation. Letting <sup>1. Pet. 2.12</sup> passe theresoze Diotrephe, let vs rather immitate Gaius and Demetrius.

¶ I haue manye things to write, but I will not with <sup>Ver. 13</sup> Inke and penne write vnto thee.

■ *Hau many things to write* Euen as he shutte vp the former Bullinger. Epistle, eue so now also concludeth he this Epistel: that no man should requyre any notable copie or exq[ui]site studie of eloquence in the Disciples of Christ, which followe a moze diligent order of veritie then of wordes. It followeth. *But I will not with ynke and penne write vnto thee*. Out of this Imlerus. place and such lyke, some there be which endeuour to esta- blishe many mens constitutions in the Churche, being not founded in the sounde Scriptures, laying that: though there be nothing written concerning them in the worde, yet are they to be accoumpted helie, seing that there rested many thinges with the Apostles, Euangelistes, and godlie men of that age, vnwritten.

## M. vpon the. 2. Epistle

Against the  
Gospel of  
the familie  
of Loue.  
*Gala. 1.8*

But if you beholde sayth in Christ, and the chiese grounde  
of our saluation, there maye nothing be added, nor any other  
Gospell preached: that although an Angell from Heaven  
preached any other Gospell, then that which the Apostles  
preached, and committed to memorie, he must be accursed.  
But if you haue respecte vnto the outwarde ordinaunces of  
the Church, or the woxes of Charitie, the uniuersal Church  
vpon occasion of matters and tymes, maye adde and chaunge  
Marlorat. some thinges. Of which thing the Reader maye see more.

*John. 20.30* Certainlie Paule sayth, that he hath declared all the coun-  
*& 21.15* sayle of God, to those vnto whome he preached the Gospell.  
*& 2. Theſ.* And Christe also thus speakeſ vnto his Apostles: I call  
*2.15* you not seruauntes from henceforth, for the seruaunt know-  
*Act. 20.27.* weth not what his Lorde doth, but you haue I called friends:  
for all things that I haue hearde of my Father, I haue made  
knowne to you.

Verſ. 14

¶ For I trust I ſhall ſhortlie ſee thee, and we ſhal ſpeake  
mouth to mouth. Peace bee with thee. The friendes  
ſalute thee. Greete the frindes by name.

Marlorat.  
Pelica.

For I trust I ſhall ſhortlie ſee thee. This ſaying containeth  
the cause of the brefuity of the Epifle. As if he ſhould ſaye:  
There were alſo many other things beſyde theſe, which I  
deſired to wryte vnto thee: but I had rather declare them be-  
ing preſent, then commit them vnto wryting. For I truſt  
hortlye to ſee thee, and ſpeake face to face: if ſo it ſame  
good to him, by whose becke all thinges are gouerned. It  
followeth: peace be vnto thee. This peace which he wilheth  
vnto Gaius that beloued, contayneth not onely health of the  
bodye, but alſo of the ſoule as it hath beene often ſayde. It  
followeth. The friendes ſalute thee. Nowe with a mutuall and  
Christian

Marlorat.

Christian salutation is the Epistle shut vp: which although Bullinger  
it be shorȝ yet contayneth it a notable argument rather to  
be immitated then disputed of. For breuiteye  
hath also his mysteries.  
(. . .)

FINIS.

Faultes escaped

**F**or folio. 1.line. 20. for &c. reade Et. In folio. 3.line. 25. for reue  
reade, belus. In folio. 6. line. 31. for when reade then. In folio.  
7. line. 24. for, is one, reade, is one thinge. In eodem. 20.  
for but there, reade, then. In fol. 8. line. 31. for, augmenteth hay-  
nousnesse, reade, augmenteth the haynousnesse. In fol. 9. line. 12. for requi-  
reth, reade, execute. In fol. 10. line. 24. for gladnesse, reade godlinesse.  
In fol. 13. line. 17. for, apprehension: but yet remaine, reade, apprehension of  
God: but yet every man. In eodem. line. 25. for, this, reade, his. In fol. 14  
line. 5. for, Constant, reade, Inconstant. In eodem. line. 23. for thus, read,  
that. In fol. 17. line. 28. for name, reade meane. In folio. 18. line. 22. for  
Offence, reade, Office. In fol. 22. line. 22. for, of, reade, or. In fol. 25. line.  
26. for, the mercy, reade, the mercy of God. In fol. 26. line. 26. for, counelled  
read, compellen. In fol. 27. line. 7. for, them for the, reade, thence forth. In  
fol. 29. line. 4. for, banished, reade, vanquished. In eodem. line. 21. for pro-  
perously, reade, preposterously. In fol. 32. line. 22. for, Jonas by, reade Jo-  
nas prayed not by. In fol. 34. line. 26. for, yet I, reade, yet wil I. In fol  
35. in the notes, for, To the rotes signifieth, reade, To the rotes the Hebrew  
word signifieth. In folio. 39. line. 30. for, shall in, reade shall synde in. In  
fol. 47. line. 24. for, expostinall, reade, expostinly. In fol. 49. line. 35. for,  
feast, reade Pest. In fol. 51. line. 5. for, theese reade chiche. In fol. 64. line.  
7. for, went out, reade, went nor out. In fol. 56. line. 17. for, prayer  
to be, reade prayer ought to be. In fol. 65. line. 16. for, damnation, reade de-  
nunciation. In foll. 70. line. 24. for, Emphate, reade, Emphasis.

6  
Smythe 10/14











